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A right Christian Treatise,
entituled
S. AVGVSTINES
Praiers:

Published in more ample sort
than yet hath bin in the English toong,
purged from diuers superstitious pointes, and adorned with manifold places of the *S.* scripture, by
THOMAS ROGERS.

Whereunto is annexed Saint
AVGVSTINES
Psalter.

Translated and quoted by
the same T.R.

1 Thes. 5, 17
Pray Continually.

Imprinted at London by Peter Short, dwelling on Bred-street hil, at the signe of the Star.

Cum Priuilegio.
1597.

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To the Christian Reader.

IN this place both to satisfie thee, beloued, and that thou also the better mayest, if it please thee, answere mine aduersaries, I thinke it my part to shew the reasons of my translating, correcting, and adorning this booke. For some perhaps, to translate that which is once done already, wil think it vanity, to amende that which no godlye man would euer enterprise to correct, wil iudge it presumption, and to adorne that which was, though often imprinted, yet neuer so put foorth, will deeme it curiositye. And so I shal be counted vaine for my translating, ouerbolde for my correcting, and very curious for my quoting this booke. It standeth me therefore vpon to shewe the causes of dooing what I haue doon, wherein I wil be the more briefe, because elsewhere I haue somwhat touched these generall points, and what there I haue spoke hath apt relation vnto this place.

And first for my translatio..(to ouerpasse in silence the wel acceptation of saint Augustines priuate talk with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the Honorable of famous memorie maister Secretarie Wilson for whose iudgement sake chiefly, which I knew was verie learned and sound, I chose him to bee Patrone thereof: sufficiente causes both to encourage me to go forward, and to cleere me

a In the Epistle dedicatory before S. Augustines Priuate talke with God, & also in the second Epystle before the Imitation of Christ.

Causes why this booke was translated beyng in English before,

me from al ſuſpition either of vanitie, preſumption, or curioſitie for doing as I haue done) I ſaie, the rather I put this booke into Engliſh, for that I ſaw the other, before in our vulgar tongue (whoſoeuer was the tranſlator of the ſame, or what copy ſoeuer the Printer followed) was very vnperfect. as by comparing this my tranſlation with the other in Engliſhe, and bothe with the Latine copy, may eaſilie appeare. And therefore that neither the aduerſary might haue iuſt occaſion to carpe, nor the godlie to complaine henceforth that it is not perfected, I thoght good faithfully to tranſlat the ſame. Furthermore were nothing at al as more then halfe was left out, yet good cauſe I had to tranſlate it, both becauſe of the errors therein contained, which were neceſſarily to be corrected; and of the manifold ſentences of holy ſcripture comprehended therein, which were needful to be quoted. So that both that the godly might not bee either infected, or offended by the one, and that many might bee allured to read, and in reding confirmed by the other, I tooke the tranſlation thereof vpon mee, for otherwiſe neither could the faultes be rightly amended, nor the places duly applied.

Cauſes of correcting this booke.

Secondarilie, my correcting of this booke, I haue hope no good man will miſlike. For I did it not raſhly of preſumption, but with the teſtimonie of a good conſcience, with the warrant of God his word, and after the example too of ſuch, who for doing the like are not diſpraiſed. For if the Spirite of God command vs, *To trie euerie*

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Spirite [b], *to trie all thinges, and to keepe that which is good* [c], *to do all thinges vnto edification* [d], not vnto the destruction of soules, and if both those noble and good men of Berea did examine the doctrine euen of the Apostles themselues [e], and diuers godlye men in our age haue tryed, and purged the writings of other menne, and that to the great benefite of the Churche, and their owne commendation: I truste I am not blame worthie for trying, and for chooſinge that which good is, and refuſing that which eyther might infecte, or bee offenſiue to the godlie, but ſhould do very ill, both againſt God, againſt man, and againſte my conſcience too, if I did not ſo, hauing both ſo holie a commander to obeie, and ſo worthie examples to imitate. Againe, by the cenſure euen of any indifferent iudge, I maye with as good, and better authoritie either quite omitte, or Chriſtianlie conuert that which is ill vnto good purpoſe, than ſome euill diſpoſed perſonnes either altogither leaue out, or wickedlie change that which good is to the ingraffing of il opinions, as did both *Io. Baptiſta Ficklerus* a papiſt in his bandellinge that booke entituled, *De iure Magiſtratus in Subditos*; and alſo *Iohan de Ales* another papiſt in corrupting the holy Pſalmes of DAVID, and applying them moſt ſacrilegiouſlie vnto the virgin Marie. And thus brieflye for my correction in general.

b 1 Ioh, 4, 1
c 1 The. 5, 21
d 1 co, 14, 26
e Acts, 17, 11

Now furthermore would be ſhewed particularlie what I haue corrected; howe I haue corrected the ſame, and whye. The places which I haue corrected, bee eyther

what thinges corrected,

manifestlie erronious. or scapes vnwitting lie, for so charitie and circumstances will me to iudge, committed.

Faults manifestly erroneous.

Of the former sort be praiers which tend eyther to make workes meritorious, as where among other things petition is made by the Authour, that he may *Amando mala sua redimere* [f], and haue teares granted; *Quæ peccatorum possint dissoluere vincula* [g]: or to make Saintes intercessors for vs, as dooth this praier vnto the house of God, *Tu dic, tu roga Deum, vt dignum me faciat participatione gloriæ tuæ* [h]; againe vnto the same house of God, *Adiuuent me merita tua, subueniant pranitati meæ sanctæ & purissimæ orationes tuæ, quæ inefficaces apud Deum nullatenus esse possint* [i], so doth this, *Da mihi effectum petitionis, & desiderij mei intercedente, & orante & impetrante gloriosa virgine, genetrice tua Maria, Domina mea, cum omnibus sanctis,* [k] and this, *Da mihi gratiam lachrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotissimè seruierunt* [l]: and this especially, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem Confessorum, per castitatem Virginum & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* [m]: or praiers finallye either vnto the dead, as is both the whole four & twenty chapter after the Latine copie, and these also in another place [n], *Sancta, & immaculata virgo, Dei genetrix, Maria, & mater Domini nostri Iesu Christi, intercedere pro me digneris apud illum cuius meruisti effici templum. S. Michael, S. Gabriel, S. Raphael, S. cheri Angeloru, Archan-*

[f] Med. cap 1
[g] Med, c. 40
[h] Med, c, 20
[i] Med, ca, 20
[k] Med. cap, 35 and c. 36
[l] Me. ca. 36
[m] Me. ca. 40
[n] Me, ca, 40

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Archangelorum, Patriarcharum, atque prophetarum, &c. vos rogare præsumo, vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari; or praiers for the dead, as this is, *Præsta domine, &c. defunctis fidelibus requiem sempiternam* o. Againe p, *Omnibus etiam Christianis defunctis adiutorium præstare digneris, & defunctis fidelibus absolutionem, & requiem sempiternam per æterna sæcula.*

o Me. ca 40
p Me, ca, 40

Scapes vnwittingly committed.

Of the later sort be these especialie, and such like words in one chapter q, *Respice clementissime Rex, qui patitur, & reminiscere benignus pro quo patitur &c. Candet nudum pectus, rubet cruentum latus, tensa arent viscera, &c.* and these and suche like in another r: *Ego inique egi, tu pœna mulctaris, ego crimen edidi; tu tortura subijceris; ego superbiui, tu humiliaris, ego tumui, tu attenuaris, &c.* Suche is the whole 19. chap. in a maner after the Latine copie, and finally, so be these, and such like (for to recite al the wordes, I thinke it not conuenient) in another s, *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominũ, &c. Vtinam cum felice Ioseph Dominũ meum de cruce deposuissem, aromatibus condijssẽ, in sepulchro collocassẽ, &c.*

q Med. ca, 6
r Med. ca. 7
s Med. ca. 41

Manner of correcting this booke.

In which my correction, I haue had special care to leaue as little out as might be, and therefore dyd I thinke it better to change vnto good purpose that whiche is contrarye vnto the christian faithe, where aptlie I could so doe, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24. chapter after the Latine copy in my translation, the 23 which is a prayer vnto saintes, as also these words,

t Med. ca, 36 *Propter merita, & orationes, &c*t, and applied them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted & some things I haue changed. I haue omitted the whole 19. Chap. in the Latine copy; which is the cause I haue one chapter lesse in my translation, than is in the Latin: and also these words, and the rest tending to the like ef-

u Med. ca. 41 fect u, *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominũ, &c. Vtinam cum felice Ioseph domino meũ de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem, &c.* That which I haue altered, are the rest specied afore: the onlie difference betweene the Latine copie and mine in those places is, for that I turn the present tence into the preterperfecte tence, which agreeth to the truth

Special reasons of correcting the errors & scapes in this booke

It remaineth now that I do yeeld the reasons why I haue corected these faults. And first for the errours: the chiefest causes of my correcting them was, for that they bee contrarie to scripture, and might both infect the simple, and coole the zeale euen of the strong; but another was, because I saw manie places in this book did ouerthrow them quite. As first the places for merites are ouerthrowne, as by other, so especially by these, I *acknowledge that no penance canne satisfie for my sinnes* x, and againe, *If thou examinest my righteousnes, lo, I stinke like dead carion* y. Secondly, intercession vnto Saintes, with praying vnto the dead, is ouerthrown by these and such like places, *What other intercessor should I direct vnto thee, but euen him* z *who is the reconciliation for our sinnes, and sitteth*

x Aug. prai. ch, 38, p, 198
y Aug prai. ca 39 p 106
z aug. prai. c, 5, pag. 23

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teth at thy right hand, making request for vs. For what is it to cal vnto the truth in truth [a], but euen to call vnto the Father in the name of the Sonne (not of Saintes?) There is nothing behinde to adde, for I haue sent mine whole hope vnto thee b. I haue directed thy beloued Sonne mine aduocate vnto thee; and haue sente thy glorious child to be a mediator betweene mee and thee: I haue sent I say an intercessour, thorough whome (not thorough Marie or any other sainte) I hope to get pardon. For what is more acceptable [c], than to call vppon the begetter in the name of his only begotten? to moue the Father vnto mercy, in the recordation of his sonne? to mitigate the wrath of the King, thorough naming of his deere child, &c. Thirdlie, praying that the faithful departed out of this life, may haue reste, is also in diuers places ouerthrown, as where it is said [d], *Happy is the soule, which departing from the earthlie body, goeth directlie into heuen, secure it is, and quiet, &c? Oh happie are all thy Saintes, O Christ, which haue passed ouer the sea of this mortalitie [e], and attained vnto the hauen of perpetuall quietnesse, security and peace, where they are at rest, and alway ioyfull and mery?* And therefore considering this contrarietie in the author, I thoght it best to publish those thinges, which were consonant to the true faith, & to omit whatsoeuer sauored either of heresie or superstition.

a Aug. the same chap. pag. 21.

b Aug. prai. ch. 8, pa. 35

c Aug, prai. pag. 21

d Aug. prai. ch, 22, p. 90

e Aug. prai, ch, 23, p. 93

And for the scapes, I am to yeeld the same reason, whiche I haue giuen for my correcting the errors. For as they, for the moste parte, bee contrary vnto the scriptures: so be diuers places in this booke, as easely I could showe against them. Except onlie the scapes contained in the 41.

Chapter after the Latine copie: the which, as also the other scapes and errours, I am persuaded were the Authour liuing, hee would gladly either amende himselfe, or suffer them to bee reformed. I often make mention of the Latine copie, because that hathe one chapter more than this hathe, which commeth to passe by leauing out the 19 chapt.

Causes of quoting this booke with places of Scripture.

Thirdly, and last of al, I haue adorned this booke with places of Scripture, bothe to shew from whence that which good is, both is and ought to be taken: and also to moue the zealous Christian the more earnestlie to read this booke. For when it is apparant that praiers and meditations bee deriued out of the pure fountaine of Gods holie word, manie are not a little not onelie pricked forward vnto the reading, but also strengthened and comforted much in mind, when they do read them.

Which being so, I trust thou wilt accept my trauel in good part, and at the leastwise reade this booke as diligently now, being both made perfect, corrected and adorned, as earst thou hast done when it neither had so manye praiers in it by halfe as nowe it hath, nor was so pure from error, nor so authorized with the warrant of Gods worde for the comfort of thy soule as now it is.

And thus I commende both thee and my selfe into his handes whoe hath not onelie made, but also redeemed vs for his owne glory and praise.

The 10. of Iune, Anno 1581

Yours in Christ,

Tho. Rogers.

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A right Christian Treatise, *containing many holie and* heauenlie Meditations, *written, as it is thought by that* reuerend Father S. AVGVSTINE.

Chap. 1.

A praier vnto Almightie God for grace to leade a new *life according to Gods* holie word.

O LORD my GOD[a], giue me grace frō the very bottom of mine hart to desire thee; in desiring to seeke thee; in seeking to finde thee; in finding to loue thee; in louing vtterly to loathe my former wickednes.

[a] Psal. 7, 1, 3 Psalm. 18, 1

O Lord my God, giue I beseech

ſeech thee to mine heart repentance, to my ſpirite contrition, to mine eies a fountaine of tears to mine handes liberalitie vpon the poore.

Pſalm. 5,2 O my King[b], quench in mee the deſires of the fleſhe, and inflame within my breſt the fire of thy loue.

Driue away fro me the ſpirite of pride[c], ô my redeemer[d], and of thy mercie beſtow vpon me the treaſure of thine humilitie[e].

[c] Eccl. 3,b
[d] Mat. 20,21
[e] Mat, 11, 21
[f] Luke 9,56

O my ſauiour[f], remœoue from my mind the rage of wrath, and gratiouſly giue me the ſhield of patience.

Plucke euen from the verie roote of mine hart the rancor of malice O my Creatour[g]; and make me to enioy the ſweetnes of a quiet mind.

[g] Gen, 1, 26

Giue mee, ô moſt louing Father[h], a ſound faith, a right hope and a conſtant loue.

[h] Matt. 6, 9

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O my gouernor[i], driue awaie far fro mee al vanitie; and suffer mee to haue neither an vnconstant minde, nor a wanderinge heart; nor a scurrillous mouth, nor a proud looke, nor a greedie bellie, nor a slandering tongue, nor itching eares after curiosity, nor a couetous minde after ryches, nor polling handes to abuse my power, nor ambitious motions to get vaine glorie, let bothe cursed hypocrisie, and poisoned flatterie, and proude contempt of the poore, and violent oppression of the weake, let both burning couetousnesse, and cankered enuie with damnable blaspheming of thy name be alwaies far from me thy seruant.

[i] Eccl, 23, 1

[k] Ps, 119, 36

O my maker[l], make a large distance betweene me and rashnesse, betweene mee and wickednes, betweene me and frowardnes,

[l] Ps, 139, 13

wardnes, betweene me and vnquietnes, betweene me & idlenes, betweene me & drouſines, betweene me and blockiſhnes.

Grant that my hart proue not blinded, my ſenſes obſtinate, my maners ſauage: but let mee delight in goodnes, and followe counſel, & neuer looſe the bridle to my toong, nor cruellie make a praie of the poore, nor violentlie oppreſſe the weake, nor vniuſtlie ſlander the innocent, nor negligentlie regarde inferiours committed to my charge.

Finally, let me vſe neither crueltie toward my ſeruantes, nor treacherie toward my friendes; nor violence vppon my neighbors.

O my God, my merciful God [m], euen thorough thy beloued ſonne [n] I beſeech thee, giue mee grace to exerciſe my ſelfe in the workes of mercy, and in godlie cogita-

m Pſa. 59, 17

n Ephe. 2, 18

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cogitations, namelie, to weepe with them that weepe[o], to instruct suche as goe astraie[p], to helpe the afflicted[q], to cherish the poore[r], to comfort the sorrowfull[s], to releeue the oppressed, to nourish the hungrie, to refresh them which mourne, to forgiue my debtors[t], to pardon them which haue hurt me[u], to loue them which hate me[x], to render for euill good[y], to despise none[z], but to honour all[a], to imitate the vertuous[b], to shunne the wicked[c], to embrace virtue[d], to flie sinne[e], in aduersitie to be patient[f], in prosperite to bee continent, to set a watch before my mouth[g], and a seale of wisedome before my lips, to despise earthlie[h], and to couet after heauenly things[i], Amen.

o Ro. 12, 15
p Iam. 5, 9
q Mat. 25, 33
r Esay. 58, 7
s Mat. 25, 35
t Math. 6, 12
u Ro. 12, 19
x Mat. 5, 44
y Rom. 12, 19
z Pro. 14, 21
a Ro. 12, 10
b 1 cor. 11. c
c Prou. 4, 14
d Psalm. 5, 9
e 1 Pete. 3, 9
f Rom. 5, 3
g Ec. 22, 26
h Phil. 3, 7. 8
i Colo. 3, 1, 2

Chap.

Chap. 2.

An accuſation of mannes vn- worthines, and a commen- *dation of Gods infinite* mercie.

[a] Gen. 1, 29

THus, my maker[a], I haue aſked much, and yet haue deſerued naught.

I confeſſe, yea alaſſe I confes, that not only I deſerue not thoſe bleſſings which I do require, but alſo do deſerue many & exquiſite torments[b].

[b] Iob. 10, 8
[c] Mat. 21, 31
[d] Lu. 23, 40

Notwithſtanding, euen publicanes[c], harlots, and theeues[d], who in a moment plucked from out the iawes of the enemie, are taken into the armes of the ſhepheard, do embolden me to doo as I do.

[e] Geneſ. 1, 1
Pſal. 148, 1
[f] Reu. 15, 3

For albe thou O God, maker of al things[e], art wonderfull in al thy works[f], yet art thou moſt wonder-

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wonderful in the workes of mercie: therefore diddeſt thou ſaie by one of thy ſeruantes[g], His mercies are ouer al his works. [g] Pſal. 145, 9

And although thou ſpeakeſt this but of one, yet wee truſt it is ment of thy whole people: My louing kindneſſe will I not take from him[h]. For thou deſpiſeſt none, thou caſteſt none awaie, thou abhorreſt no man, vnles it be him which madly abhorreth thee. Hence it is, that being moued, thou ſtrikeſte not; but if they ſurceaſe thou powreſt thy bleſſings vpon them which prouoke thee. [h] 2 Sa. 2, 7, 14

O my God, the horne of my ſaluation[i], and my refuge, *I*, wretch that *I* am, I haue prouoked thee: I haue doone euill in thy ſight, I haue ſtirred vp thine anger; I haue deſerued thy diſpleaſure. *I* haue ſinned, and thou haſte ſuffered; I haue offended [i] Pſal. 18, 2

fended, yet thou beareſte with me.

k Ecc. 18, 21 *If* I repent, thou ſpareſt[k]; if *I*

l Luk. 15, 20 returne, thou embraceſt[l]; yea, beſide all this, though *I* deferre, thou waiteſt.

Thou reclaimeſt him which wandereth; thon inuiteſt him that reſiſteth; ÿ lookeſt for him that ſleepeth, and him thou imbraceſt which returneth.

Thou teacheſte the ignorant, thou comforteſte the penſiue, thou lifteſt vp from deſtruction after a fall, thou giueſt to him

m Matt. 7, 7 that asketh[m]; hee that ſeeketh, findeth thee, and thou openeſt to him which knocketh.

Lo, ô Lord, God of my ſaluation[n], what I ſhoulde ſaie for my

n Pſal. 18, 46 ſelfe *I* knowe not, and howe I may anſwere, *I* am ignoraunt: without thee there is no refuge, from thy ſighte no ſecret place

o Pſal. 139, 7 can hide[o], thou haſte ſhowne me

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me a waie to liue well[p], and giuen mee knowledge howe to walke, thou hast threatned mee hel fire[q], and thou hast promised the glorie of Paradise[r].

[p] Deu,10,12

[q] Eze,18,13

[r] Rom.2,10

Now ô Father of mercies, and the God of all comfort[s], pearce my flesh with thy feare, so that by fearing, *I* may escape suche thinges as thou doest threaten; and restore to me the ioie of thy saluation[t], that by louing *I* may tast the felicitie which thou hast promised[u].

[s] 2 Cor,1,3

[t] Psal,51,12

[u] 1 Cor.2,9

O Lord, my rocke and my forteresse[x]; my GOD, my refuge, and my sauiour[y]; put thou into my remembrance the thiugs which I should conceiue of thee teach me by what words I may call vpon thee, instruct me with what good works I may please thee.

[x] Psal,71,3

[y] Psal. 18.2

For I knowe, indeede I knowe one good worke, wherein thou

art

art much delighted; and another which thou dooeſt not deſpiſe. Thy ſacrifice is a contrite
z Pſal. 51, 17 ſpirit[z], a contrite and a broken heart, O God, thou dooeſt not deſpiſe.

a Pſal. 18, 2 O my God mine helper[a], enrich me with theſe thy gifts; with theſe defences arme thou me againſt the enemie; let this be the water to quenche the flames of ſinne, reach out of thy goodnes this refuge againſt the paſſions of my deſires.

O Lord God, the ſtrengh of
b Pſal. 140, 7 my ſaluation[b], let me not be of that number which for a time beleeue, but when temptation
c Luke. 8, 13 commeth, go backe[c].

Couer thou mine head in the
d Pſa. 140, 7 daie of battell[d], O myne hope
e Pſal. 27, 1 in affliction, and my ſaluation in the time of trouble.

Thus, O Lord my light, and my ſaluatiõ, what I need, I haue asked,

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asked, and what I feare, thou art priuie of; but my conſcience gnaweth, and the ſecret cogitations of the heart reproueth my boldneſſe, and what loue miniſtreth, feare ſcattereth; zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour, but thy goodnes maketh bolde; thy mercie incourageth, my wickednes keepeth me backe: and to ſay more trulie, the fantaſies of vices come freſhe into my remembrance, which beat backe the boldneſſe of preſumptuous mindes.

Chap. 3.

A cõplaint of a ſinner, whoſe praier God heareth not in reſpect of his diſobedience.

FOr he that is woorthy hatred, howe can he require mercie, he which hath deſerued paine, howe can hee deſire

ſire glorie!

He prouoketh the iudge, that layeng ſatisfaction for his offence apart, ſueth to be honored with rewardes. Who ſo is condemned to punishmente, is too bold with the king, if hee ſeeke to be crowned with an vndeſerued garland. That fooliſh child doth prouoke the ſweete affection of his louing Father vnto wrath, that after reproches offered, wil vſurpe the dignitie of inheritance, before he haue repented him of his fault.

[a] Mal. 2. 10 O my Father[a], why cal I into mind what I haue done? I haue deſerued death, and I beg life. I [b] Pſalm. 5, 2 haue moued my King[b], whoſe aſiſtance impudently I do craue [c] Iob. 9, 15 I haue deſpiſed the iudge[c], and yet raſhly I beſeech him to bee mine helper. Proudlie I haue refuſed to heare my father, whom notwithſtanding I preſume to haue

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haue mine helper.

Wo is me, how late do I com; alas, alas, how ſlowelie do I haſten; wo is me, becauſe I runne after woundes, refuſing beeing whole to auoid the darts.

I haue neglected to foreſee the darts, but now am troubled ſtanding at deaths doore.

I haue encreaſed my wounds, becauſe *I* haue not feared to ad ſinne vnto ſinne.

With a freſh wounde I haue embrued my ſcarres, becauſe *I* haue augmented mine old ſins by my daielie tranſgreſſions, and what God by his medicins hadde healed, *I* by my frantike ſcratching haue opened.

The skinne which going ouer the woundes, did hide the diſeaſe, through ẏ breaking out of the corruption, is become rotten, in aſmuch as wickednes vſed againe, made ẏ mercy once granted

granted to be of none effect.

For I knowe it is written, At what time ſoeuer the righteous man ſhal commit wickednes, al his righteouſnes which hee hath done ſhal not bee mentioned[d]. Nowe if the righteouſneſſe of a righteous man through ſin ſhal be forgotten, howe much more ſhall the repentance of a ſinner turning againe vnto wickednes

[d] Eze, 18, 24

How often haue *I* a dog returned vnto the vomit[e], and like a ſow wallowing in the mire[f].

[e] Pro, 26, 11
[f] 2 Pet. 2, 22

I acknowledge, bicauſe for me particularlie to remember all it is impoſſible, I haue taught many to ſin, which knew not what ſin meant; many that were bent to ſin, I haue perſuaded therunto, ſuch as haue reſiſted, I haue cõpelled, & haue conſented to thẽ as haue gone about wicked nes. Snares I haue laid for them which haue kept the right way, and

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and made a pit for such as haue sought the same; yea I made no conscience of cõmitting sin, & feared not to forget thy lawes.

But thou a righteous iudge[g], sealing mine iniquitie vp as in a bag[h], lookest narrowlie vnto all my pathes, and numbrest al my steps.

Thou hast held thy peace, thou hast alway bin silent[i], thou hast bin patient a long time: but, out alas, one daie thou wilt crie like a woman in trauel[k].

g Esd. 14, 32

h Iob. 14. 17

i Psa. 50. 21,

k Esai. 42, 14

Chap. 4.

How god the righteous iudg should be feared.

O Lord, God of gods[a], of great kindnes[b], I knowe how thou wilt one daie appeere[c]; I knowe thou wilt not keep silence[d], at what time the fire shal deuour before thy face,

a Deu 10, 17
b Ioel. 2, 13
c Actes 1, 11
d Psa. 50, 3

and a mightie tempeſt encreaſe about thee; when thou wilt cal the heauen aboue, & the earth to iudge thy people; and loe, al
c 1 co. 4, 5 my ſinnes ſhal be laid open c before ſo many thouſand people, and not onelie all my wicked deedes, but alſo all mine euill thoughts, and wordes ſhal bee manifeſt before all the companies of angels.

So many iudges then ſhall I wretche ſtand before, as haue excelled me in wel dooing. So manie ſhal giue ſentence to my confuſion, as haue ſhewed mee examples to liue vprightlie. So manie ſhal be witneſſes to conuince mee, as haue both inſtructed mee with their godlie exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord, *I* know not what to ſaie; *I* cannot tell what anſwere

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ſwere to make: and being now in extreame peril, my cõſcience trobleth, my ſecret cogitations torment, my couetouſnes fettereth, my pride accuſeth, mine enuie eateth, my luſt inflameth, my riotouſneſſe troubleth; my gluttonie ſhameth, my drukennes confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightnes diſſolueth, my ſloth oppreſſeth, mine hypocriſie deceiueth, my flattery breaketh, my fauour lifteth vppe, my ſlaunder pricketh me.

Behold my deliuerer from the fierce nations', beholde with whom I haue liued, with whom I haue ſtudied, with whom alſo I haue kept promiſe from the day of my birth!

The ſtudies which I delighted in, doe now condemne me, which once I praiſed, diſpraiſe

me now.

Theſe are the friendes vpon whome I reſted, the teachers to whome I liſtened, the maiſters whom I ſerued, the counſellers whom *I* beleeued, the citizens with whom I dwelled, the companions, whome I conſented vnto.

Alack, my king and my God, [f] that my freedome is ſo long kept fro me. Alack, ô my light[g] that I haue remained with the dwellers of Kedar[h]. And ſeeing holie Dauid hath ſaid Too long, [i] how much more may I wretch ſaie, My ſoule hath too long bin a ſtranger!

O God my ſtrength[k], in thy ſight ſhall none that liueth bee iuſtified[l]. My truſt is not in the ſonnes of menne. Whom wilte thou finde righteous[m], if thou iudge without mercie! And vnleſſe in fauour thou preuent the wicked,

[f] Pſalm. 5,2
[g] Pſal. 27,1,
[h] Pſal. 120,5
[i] Pſal 120,6
[k] Pſa. 18,1,2
[l] Pſa. 143, 2
[m] Ro. 3,20

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and let not the hand of the wicked moue me.

Chap. 8.

A praier vnto God the Father, shewing how the passion of his sonne was for the reconciliation of man,

LO, almightie God[a] father of my lord[b], heale gratiouslie, & haue mercie on me I beseech thee.

For *I* haue deuoutlie offered that which I founde most pretious; and humblie presentest him which I saw was most dear vnto thee.

I haue concealed nought which I haue not reuealed vnto thy Maiestie: there is nothinge behinde to adde, for *I* haue sent mine whole hope[c] vnto thee.

I haue directed thy beloued Sonne[d], mine aduocate[e] vnto thee;

a 2 co. 6, 18
b Eph. 1. 2, 3

c colo. 1, 27
d Matt, 3, 17
e 1 Iohn, 2, 1

thee;and haue ſent thy glorious child to be a mediator between me and thee[f]: I haue ſent *I* ſay, an interceſſor,through whom I hope to get pardon.

[f] 1 Tim.2,5

In words *I* haue ſent the Word [g], which I ſaid,was ſent for my ſake[h]; *I* haue recited alſo the whole paſsion of thy moſt holy Sonne,which I beleeue ſuffered to ſaue me[i].

[g] 1 Iohn.1,1
[h] Iohn.3,17
[i] Eſa.53,4

I beleeue the Godhead ſente of thee[k], tooke vppon him mine humanitie[l], wherin he thought good to ſuffer himſelfe to be buſ feted[m], bound, ſpit on,mocked, yea and crucified, nailed and pierced to.

[k] Mat.21,37
[l] Iohn 1,14
[m] Mat.27,30

I beleeue alſo the ſame verie Manhood, which was troubled with the crying of infancie, wrapped with the ſwadling clothes of children[n]; vexed with the labors of youth; weakned with faſting[o];afflicted with

[n] Luke.2, 6
[o] Math.4,2

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watching[p], wearied with trauailing[q], with ſcourging whipped[r], torne with puniſhment[ſ], counted with tranſgreſſors[t], he hath glorioufflie raiſed from the dead, carried into the ioyes of heauen[u], and placed the ſame at the right hande of thy maieſtie[x]. He is both my reconciler and thy reconciliation[y].

p Luk. 6,12
q Iohn 4,6
r Mat. 27,26
ſ Mar. 15.15
t Eſai, 53, 12
u Actes 1,9
x Mar. 16,19
y 1 Iohn, 2,2

Conſider nowe both whoe is thy Soune, whom thou haſt begot[z], and whoe is the ſeruaunt whome thou haſt redeemed[a]. Behold the maker[b], and deſpiſe not the workmanſhip[c]. Graciouſlie embrace the ſhepheard[d] and fauorably reſpect the ſheep brought vpon his owne ſhoulders[e].

z Hebru. 1,5
a Gala 3.13
b Iohn 1.14
c Pſal. 100.3
d Ioh 10,11
e Luke 15.5

This is that good ſhepheard, which with much and great labour ſoughte the wandering ſheepe ouer ſteepe hilles, and dangerous lowe valies; and hauing

uing found the ſame wel nighe dead thorough long eſtraying, with great ioye ſtoupeth himſelfe downe, and louinglie tyeng it about himſelfe, dooth lift it out of the deepe of confuſion, and carieth it all ioyfullie which was loſte, vnto the ninetie and nine[f].

[f] Luke.15,4,5

Behold, O Lorde my king[g], God almightie[h], beholde, the good ſhepheard[i] bringeth that vnto thee which thou didſt commit vnto his charge.

[g] Pſal. 5.2
[h] 2 cor.6,18
[i] Luke 15.4,5,&c

He tooke vpon him through thine appointment to ſaue man[k], and behold, he hath reſtored the ſame to thee void of all ſpot of ſinne[l].

[k] Iohn.3,17
[l] Titus.2,14

Behold thy deere ſonne hath reconciled the workmanſhip[m] which vvas eſtraied farre from thee; the mercifull paſtor fetcheth that to the fold, which the greedie deuourer[n] had hunted away.

[m] 1 Ioh.2,3
[n] 1 Pet.5,8

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away. He bringeth him into thy presence, which fledde [o] out of sight thorough a guiltie conscience, ỳ by his maker hee might obtaine pardon [p], which of himselfe deserued wrath [q], and that thorough such a Capitaine hee might haue hope to bee called home into his cuntry, to whom nothing was due but hell fire in respect of his sinne.

[o] Gene. 3, 8

[p] 1 co. 1, 30
[q] Epho. 2, 3

I could holie Father [r], offend thee of my selfe, but so could I not of my selfe please thee. And therefore thy beloued Sonne [s], my God, became mine helper, & tooke my nature vpon him [t], thereby to heale mine infirmities [u], that thence hee might offer to thee the sacrifice of praise, whence the cause of sinne did first spring out: and might by that thing bring me into thy fauour, wherby sitting now at thy right hand he would show that

[r] Mat. 6, 10

[s] Mat 3, 17

[t] Iohn. 1, 14

[u] Esay. 53, 4

u Mar 16,19 he is partaker of my substance u
x Col.1,27 Lo this is mine hope x, this is al my confidence.

Wherefore if you despise me, as you may right wel, in respect of my sinne: yet regarde mee at the least of thy goodnesse in re-
y Ephes 5,2 spect of the great loue y of thy beloued sonne: beholde that in thy sonne, which may moue thee to shew mercie vppon thy seruant; behold the sacrament of his flesh and remit the sinnes of the flesh.

As often as thou lookest vpon the woundes of thy blessed son; so often, I pray thee, let my sins be couered. As often as thou remembrest the precious bloud of his holie side, so often I beseech thee, let the spots of my filthines be washed awaie. And because flesh hath prouoked thee vnto anger, my humble sute is, that flesh also may moue thee vnto

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mercie, that as fleſh ſeduced man to offende, ſo fleſhe may bring man to pardon.

For much it is *I* grant, which my wickednes hath deſerued: yet farre much more is it, which the loue of my redeemer maye lawfullie challenge. For though great be mine vnrighteouſneſſe yet is the righteouſnes of Chriſt my redeemer much greater[z]. [z] Rom. 5. 15

Becauſe by how much God is better than man; by ſo much is my wickednes inferior to his goodneſſe, both in qualitie, and alſo in quantitie.

For what hath man cõmitted which the ſonne of God, made man[a] hath not redeemed! who in pride can ſo ſwell, that by his woonderfull humilitie may not be ouerthrown! what power of death can there be ſo great, but the paſsion of the Sonne of god on the croſſe wil deſtroy ẏ ſame! [a] Iohn. 1. 14

[c] Pſalm.7,1 Trulie, ô my God[c], were both the ſinnes of wicked man, and the mercy of my redeemer waied together in equall ballance, ſurely neither the eaſt would ſo differ from the Weſte, nor the lower moſt part of hel from the vppermoſt top of heauen.

Now therfore, ô moſt glorious Creator of the light[d], for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickednes; his troubles againſt my crookednes; his meekeneſſe againſt my frowardnes. Let his humilitie[e] for mine hautines; his patience[f] for mine impatiencie; his gentlenes[g] for my crueltie; his obedience for my rebellion; his quietneſſe[i] for my crabbed, neſſe; his ſweetenes for my bitternes; his mildnes for my rage, and his loue[k] for mine hatred make amends.

[d] Gen,1,3
[e] Phili. 2,21
[f] 1 Pet. 2,21
[g] Mat.11,29
[h] Philip.2,8
[i] Eſa.53,7
[k] Epheſ 5,2

Chap.

Chap. 9.
Vnto the holie Spirit a godlie praier.

THerefore almighty and holie Ghoſte, which art the loue of the Deitie, proceeding both frō the almightie father[a], and his bleſſed ſonne[b], the moſte gracious comforter[c] of the troubled ſoules, ſlide thou downe into the ſecret parlour of mine hart by thy mightie power, and lighten euery priuie corner of the neglected houſe by the brightneſſe of thy glittering light; and ſuch places as wither through long drines, by viſiting with thine abūdant ſhowers of raine make thou to ſpring.

[a] Ioh. 20, 17
[b] Pſalm. 1, 7
[c] Ioh. 14, 15

The priuy places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

intrals of my nummed liuer, and with the lightſome fire of thine holy and feruent loue feed thou euerie ſecret part bothe of my mind and body.

Giue me drinke out of the riuer of thy pleaſures[d]; that I may nowe couet no more to taſte of ỹ poiſoned ſweetnes of worldly things,

[d] Pſa. 36. 8

Iudge me ô Lord[e], & defend my cauſe againſt the vngodlie people; teach me to do thy wil[f] for thou art my God.

[e] Pſal. 43. 1

[f] Pſa. 143. 10

Wherefore I doe verelie beleeue, that in whomſoeuer thou dwelleſt, thou dooeſt build the houſe both of the Father, and the ſonne.

Bleſſed is that men which can get ſuch a gueſt; bicauſe throgh thee, both the Father and the ſon wil dwel with him[g]. Come then, ô thou moſt gratious comforter of the troubled ſoule[h], which

[g] Ioh 14, 23

[h] Ioh. 15, 26

which art a protectour in due time[i], & an helper in affliction, come. O come thou purger of wickednes & curer of wounds. Come, thou which art the fortitude of the weake, and the ſtay of ſuch as are falling. Com thou inſtructor of the humble[k] & the deſtroyer of the proude. Come thou louing father of the fatherleſſe, & thou merciful iudge of ỹ widowes[l]. Come thou hope of the pœre, and refreſher of them which be ready to faint. Come thou guide of ſeafaring menne; and hauen to auoid ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onelie ſaluation of them at ỹ point of death, come. Come ô moſt holie ſpirit, come and haue mercy vpon mee, knit me to thee; and mercifuly grant after the multitude of thy mercies, that my ſlenderneſſe may pleaſe thy greatneſſe; and my

i Pſalm. 9, 9

k Luk. 12, 12

l Pſal 68, 5

weakenes thy ſtrength, through
m Ioh. 4,42 Ieſus Chriſt my Sauior[m], whoe in thy vnity with the Father liueth and raigneth for euermore Amen.

Chap. 10.

A deuout praier of an humble ſeruant of God.

I Know LORDE, *I* know and confeſſe, howe I am vnworthie to bee loued of thee; yet art not thou vnworthie to be loued of me. *I* am vnworthie to ſerue thee: yet art not thou vnworthie to haue my ſeruice. Make me therefore worthie of that which thou art worthie of: ſo ſhal I bee worthie of that, of which now I am vnworthie. Make me as thy will is, to ceaſe from ſin, that as my duty binds, I may ſerue thee.

Grant that I may ſo keep and gouern,

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gouerne, and end my life, that I may sleepe in peace, and rest in thee.

Stick to me euen to the end, that sleepe with reste, and rest with quietnes, & quietnes with euerlastingnesse [a] may receiue me, Amen.

[a] Reu. 7, 15

Chap. 11.

A praier vnto the blessed Trinitie.

BOth with heart and mouth wee confes, we praise, & blesse thee, GOD the Father [a] vnbegotten, thee, GOD the Sonne onelie begotten [b]: thee, God the holie Ghoste the comforter [c], an holy and insepa rable Trinitie, to thee be glory worlds without end, Amen.

[a] Mat. 11, 25
[b] Iohn 1, 14
[c] Ioh 14, 16
[d] 1 Mi. 1, 17

Chap. 12.

A confession of gods almightines and maiestie.

O Our God[a], O Almighty GOD[b], O holie Trinitie, one power, & vnparted Maiestie.

I praise thee, yea euen I the basest of thy seruants, & a simple member of thy church, I praise thee, and with a due sacrifice of praise[c], according to the knowledge and power, whiche thou hast vouchsafed to impart vpon me, *I* glorifie thee.

And because I lacke outward gifts to offer, behold that which is in mee, euen the vowes of thankesgiuing[d], gladlie and ioifullie doe I offer out of a good conscience[e], and faith vnfained.

With mine hart therefore *I* do beleeue[f], O king of Heauen[g], and Lord of the earth, and with my

a Psal. 90, 1
b Gen. 35, 11
c Psa. 50, 14
d Ps. 116, 14
e 1 Tim, 1, 5
f Rom 10. 10
g Mat. 11, 25

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my mouth I confesse, the Father[h], the sonne[i], and the holie Ghost[k], three in persons[l], yet but one in substance, to be a verie[m] and almightie[n] God, of one simple, spiritual[o], inuisible[p], and incomprehensible[q] nature, in whiche none is either higher, or lower, or greater than other, but are altogither perfect[r] & without deformitie, bigge without quantitie[s], good[t] without qualitie; without any time euerlasting[u], without dieng immortal[x], strong[y] without faintnesse, true[z] without falshoode: without any abode present euerie where[a]; without anie place wholie euery where: filling al thinges without stretching; going euerie where without stoppe or let; passing ouer al things, and yet mooueest not; abiding in all places, and yet standest not, creating al thinges with-

[h] Mar. 13, 32
[i] Iohn 1, 18
[k] Mar. 12, 36
[l] Math. 3, 16
[m] Ier. 10, 13
[n] 2 co. 6, 18
[o] Ioh. 4, 24
[p] 1 Tim. 1, 7
[q] Psal. 139, 7
[r] Matt. 5, 48
[s] Iob. 2, 38
[t] Mat. 19, 17
[u] Eccl. 18, 1
[x] 1 Tim. 1, 17
[y] Psal. 7, 10
[z] Reu. 6, 10
[a] Ps. 139, 6

b Pſal.124,8 b without neede, gouerning all
c Matt.11,25 thinges c without labour, giuing
d Hab,1,12 beginninges to all thinges d and
e Prou.8,22 yet had no beginning e, chan-
f 2 Pet 3,10 ging al thinges f, and yet neuer
g Mala, 3, 6 changed g, in greatnes infinite h,
h Iob.23,8 in povver almightie i, in goodnes
i Pſal.115.3 ſoueraigne k, in wiſdome won-
k Mar.20,18 derful l, in counſels terrible m, in
l Wiſdo,9,1 iudgements righteous n, in co-
m Pſal.66, 5 gitations, ſecret o, in promiſe,
n Pſ.119,137 true p, in vvorkes holie q, in mer-
o Pſal.92,5 cie rich r, towarde ſinners moſt
p Pſa,86.15, patient ſ, towardes the penitent
q Eſai,6,3 moſt merciful t, alway the ſame
r Pſa.130,7 u, eternal x, & euerlaſting, and
ſ Pſa.86, 15 immortal y, and vnchangeable,
t Iere.18, 8 whom neither widenes of place
u Mala 3, 6 maketh bigger, nor ſtraightnes
x Pſal.102,11 leſſer, nor corners wring, whoſe
y 1 Tim.1,17 wil doth not varie; nor friend-
ſhip alter, whom neither aduer
ſitie maketh out of quiet, ney-
ther proſperitie ouer iocound,
nor obliuion bringeth aught out

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of thy minde, nor memorie into thy remēbrance, neither things paſſed goe awaie, nor things to come ſucceede where thou art: with the beginning thou began neſt not; with times thou encreaſeſt not[z], with the end thou takeſt not an end, but both before al worlds and in the world, and worlds without end thou liueſt & inioyeſt perpetual praiſe, eternall glorie[a], ſoueraigne auctoritie, ſingular honor, an euerlaſting kingdom, & infinit power, for euer and euer, Amen.

[z] Pſ. 102, 25

[a] 2 Ti. 4, 18

Chap. 13.

A zealous praier wherin is declared how God the Father hath *ſaued mankind, and how the word* became fleſh, with a praier for remiſsion of ſinnes.

HItherto, O GOD almightie[a], which ſeeſt and ſearcheſt mine hart,

[a] Gen. 35, 11

b 1 Sa,16,7 hart[b], hitherto I haue confeſſed the almightines of thy maieſty, & the maieſtie of thine almightines: but now, as *I* beleeue in mine heart vnto righteouſnes[c], c Ro,10,10 ſo will I confes with my mouth vnto ſaluation, how thou haſte vouchſafed to help mankind in the end of the world.

Touching thee, God the Father, thou art neuer read to bee ſent, but of thy ſonne the Apoſtle writeth on this wiſe[d], when the fulneſſe of time vvas come, god ſent forth his ſonne. When hee ſaith, Hee ſente, he plainlie ſheweth how hee came beeing ſent into this worlde, when being borne of the virgin Marie[e], he ſhewed himſelfe in the fleſh to bee very GOD and perfect man[f].

d Galat.4,4

e Math.1,18

f Iohn 1,14

But what meaneth that principal of all the other Euangeliſts when hee ſaith[g], He was in the world,

g Ioh.1.10

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world, and the world was made by him. Thither truely he was sent by his humanitie, where he was alwaie & is by his diuinitie. Which ambassage of his, *I* verilie do beleeue with mine heart, & acknowlege with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs[h], ô heauenlie and louing Father[i]! how haste thou loued vs O gratious maker[k], vvhiche haste not spared thine owne Sonne[l], but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse[m], taking out of the waie the handewriting of our sinnes, and fastening it vpon the crosse[n], he hath crucified sinne, and killed death. He only is free among the dead[o], hauing power to laie downe his life[p], and

[h] Iohn 3,16
[i] Ioh 20,17
[k] Psa. 100,3
[l] Rom. 8,32
[m] Phil. 2, 8
[n] Colo. 2,14
[o] Psa. 88,5
[p] Ioh. 10,18

power

povver to take it againe for our ſakes.

And therefore he was both a conquerour and an oblation[q]: and becauſe an oblation, therefore a conquerour. For our beehoofe hee was to thee bothe a prieſt & a ſacrifice; and becauſe a ſacrifice therefore a Prieſte[r]. Wel may I then repoſe a ſtrong hope in him[s], becauſe through him that ſitteth at thy righte hand[t], making interceſſion for vs, thou wilt heale al mine infirmities[u].

[q] Heb. 9, 26
[r] Hebru. 5, 5
[s] Colo. 1, 27
[t] Ro. 8, 34
[u] Iſai. 53, 5

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this worlde, *I* knowe, and I confeſſe hath much to lay againſt me: but for his ſake that ſitteth at thy right hand[x], euen for my redeemers ſake[y], in whō he could finde none euil[z], deliuer me.

[x] Mar. 16, 19
[y] Ro. 3, 24
[z] Ioh 14, 30

For

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For his ſake who did no ſin[a], and in whoſe mouth there was found no guile, iuſtifie me. [a] 1 Pet. 2, 22

For his ſake, who is our hed[b] wherin there is no blemiſh, ſaue a member of his, though poore and weake. [b] Ephe. 4, 15 Ephe. 5, 23

Pardon I praie thee, al my ſins vices, faults, and offenſes. Indue mee with thine holie vertues; make me to liue godlie, and to conrinue euen to the ende in good workes, according to thy will, euen for thine holy Name ſake, Amen.

Chap. 14.

A thankeſgiuing of a faithful mind vnto God for ſending his deere and onlie Sonne to ſaue mankind.

I Might vtterlie deſpaire in conſideratiō of my manifold ſinnes, and infinite offences, had not thy vvorde, O God,

a Iohn.1,14 God, bin made fleſh [a], and dwel among vs.

But now I dare not deſpaire. For, if when we were enemies [b], we were reconciled vnto thee by the death of thy ſonne; howe much more beeing reconciled, are we ſaued by his life.

c 1 Tim.1,1 For al mine hope [c], and al my confidence is repoſed in that d 1 Pet.2,18 pretious bloud which was ſhed for vs, and for our ſaluation [d]. In it I take hart againe, and reſting thereupon I couet to come vnto thee, not hauing mine owne e Philip 3,9 righteouſnes [e], but that which is through the faith of my Lorde Ieſus Chriſt.

Wherefore, O moſt gracious & merciful God, louer of mankinde f Wiſ.11,25 [f], which thorough Ieſus g Roma.1,4 Chriſt thy ſon and our Lorde [g], euen when we were in the ſtate h Rom.5,7 of damnation by reaſon of ſin [h], haſte deliuered and ſaued vs; I thank

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thanke thy goodneſſe, yea from the very bottome of mine hart I doe highlie thanke thee, for ſending of thy great loue [i] where-with thou haſt loued vs miſerable wretches vnworthie all fauor, the ſame thy only begotten Sonne [k] from thine owne boſome into the world, to ſaue vs great ſinners [l], the children of wrath [m],

[i] Ephe. 2. 4

[k] Iohn 3. 16
[l] 1 Ti. 1. 15

[m] Ephes. 2. 3

I thanke thee for his holie incarnation and birth of his glorious mother, of whom he vouchſafed to take fleſhe for vs men and for our ſaluation; that as he was verie God of God [n], ſo hee might be verie man of man [o].

[n] Matt. 1. 23
[o] Iohn. 1. 14

I thanke thee for his paſsion [p] croſſe, and death; for his reſurrection and aſcenſion into heauen, & ſitting at thy right hand. For the fortith daie after his reſurrection [q], in the ſighte of his diſciples he aſcended vp aboue all

[p] Luk. 22. 26

[q] Actes 1. 3

all the heauens, where hee ſitting on thy right hand, powred downe the holie ſpirite[r], according to his promiſe[f], vpon the children of adoption.

[r] Actes 2.1
[f] Ioh 15,26

I thanke thee both for that ſhedding of his pretious bloud wherwithall we be redeemed[t]: and alſo for his inſtitutiug the holie and liuelie ſacrament of his bodie & bloud[u], wherwith all in thy church wee bee dailie nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenlie and diuine nature.

[t] 1 Pet.1, 18
[u] Mat.25,26

Finallie, once againe *I* thank thee for thy great loue[x] wherewith thou haſt ſo loued vs wretches through thine onlie[y], and welbeloued ſonne[z]. For ſo thou didſt loue the world[a], that thou gaueſte thine onelie begotten Sonne, that whoſoeuer beleeueth on him, ſhould not periſh, but

[x] Ephe. 2, 4
[y] 1 Ioh.4, 9
[z] Matt. 3,17
[a] Iohn 3, 16

but haue euerlasting life. And this is eternall life [b], that wee know thee to be the true God, and whom thou hast sent Iesus Christ, through a right faith, and works agreeable to our faith.

b Iohn 17.3

Chap. 15.

Of the incomprehensible good will of God the father toward mankind.

O Pity vnmeasurable! O wonderful loue! To saue a seruant, thou hast giuen thy Sonne [a], God was made man [b], that wretched man might bee plucked out of the power of diuels.

a Iohn.3,16
b Iohn.1,14

How deerely hath thy sonne ô God loued mã, which thought hee did not humble himselfe enough, if he were onely borne of the virgin Mary, vnles for vs and for our saluation [c], hee shed his

c 1 Pet.1.18

his bloud alſo vpon the croſſe.

He came a merciful God, hee came of meere compaſsion and goodneſſe, yea to ſeeke and to
d Luk.19,10 ſaue that which was loſte[d], hee did come. He ſought the loſte
e Luk.15.4 ſheepe[e]; hee ſought and found it; and like a gracious Lord and
f Ioh.10,11 right good ſheepheard[f], on his ſhoulders he carried it vnto his flocke.

O rare loue! ô tender kindnes! who at any time hath heard the like! who but wil be amazed at ſuch bowels of mercie! who but will wonder! whoe but muſte needes reioice at his aboundant loue, wherewith he hath loued
g Ephe.2,4 vs[g].

Thou didſt ſend thy ſonne in
h Rom.8.3 the ſimilitude of ſinfull fleſh[h], that of ſin he might condemne ſinne, and that we might be thy righteouſnes in him.

For he is the lamb vndefiled[i]
i 1 Pet.1.19 which

which hath taken away the sins of the world[k], abolished death by his death[l], and brought life againe by his resurrection.

But what may we render vnto thee our God, for these so great benefits[m] of thy mercie? What praises, what thankes may wee ascribe?

Surelie had we the knowledg and power of the blessed Angels; yet could our amends bee nothing correspondent to thy mercie and goodnes. And were al our members conuerted into tongues: yet should wee neuer extol thee sufficientlie enough.

For thy great loue, extended gratiouslie of thy meere goodnes to vs ward, recheth beyond al knowledge. For thy sonne, O our God[n], tooke in no sort the Angels[o], but he tooke the seede of Abraham; and was like to vs in al things, yet without sinne[p].

So

[k] Iohn. 1, 29
[l] 2 Tim. 1, 10
[m] Psa. 116, 12
[n] Iohn 17. 3
[o] Heb. 2, 16
[p] Heb. 4, 15

So that taking mans nature, not Angels vpon him; and glorifieng it with the robe of holie
q Actes 1,9 reſurrection and immortalitie q, hee hath carried the ſame ouer al heauens, ouer al the quires of Angels, ouer all Cherubs, and Seraphins, and placed the ſame at thy right hand.

The which both Angels doe praiſe and dominions worſhip, and al the powers of heauen do
r Philip. 2,9 bowe r at man God ouer them. This verilie is al mine hope, and mine whole confidence.

For euery of vs hath a portion of bloud and fleſh, in the bodie of *Ieſus* Chriſt our Lord. Therefore where a piece of my ſelfis, there, I truſt I do raigne; where my fleſhe is glorified, there *I* knowe *I* am glorious, where my fleſhe doth rule, there I perceiue I haue dominion.

And although I am yet a finner:

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ner: yet I doubt not of this participation of grace: although my sinnes doe hinder mee, yet my substance doeth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not so hardharted that he can forget flesh & bloud which he beareth, which for my sake he hath taken, whiche on my behalfe he requireth.

But the Lord our God is mild and verie gentle[t], he loueth his owne fleshe, his members, and his bowels. [t] Ioel 2, 1,

In verie God, and our sweet gratious and most gentle Lord, euen Iesus Christ, in whom we haue risen, ascended nowe into heauen, and now sit togither in the heauenlie places[t], our flesh doth loue vs.

In him we haue the prerogatiue of our bloud: wee are his [t] Ephe. 2, 5

members, and his fleſh: finallie,
u Eph. 4, 15 he is our heade[u], of vvhich the whole body dependeth.

As it is written, This nowe is
x Gen. 2, 23 bone of my bones[x], and fleſh of my fleſh; and they ſhall be one fleſh. And no man euer yet ha-
y Eph. 5, 29 ted his owne fleſh[y], but nouriſheth and cheriſheth it. This is a
z Ephe. 5, 32 great ſecret[z], but I ſpeake concerning Chriſt, and concerning the Church, ſaith the Apoſtle.

Chap. 16.

A thankeſgiuing vnto God, for his mercie extended toward man, in the incarnation of his ſonne Ieſus Chriſt.

a Pſa. 90. 1 THerefore, O Lord our God[a], with my lips, and with mine hart, & with all my power do thanke thy mercy for all mercies, whereby thou haſte miraculouſlie redeemed vs thy wret-

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wretched seruantes [b], and that through the same thy sonne our Sauior [c], and redeemer [d], which was deliuered to death for our sinnes [e], and is risen againe for our iustification, and sitteth lyuing without ende at thy right hand [f] making requeste for vs, and shewing mercie with thee vpon vs. Bicause of thee the Father [g] he is an eternall GOD, of one substance with thee in al respects. Whereby he can saue vs at al times.

[b] Ephe. 2, 4
[c] 1 Pet. 2. 24
[d] Gala. 3, 13
[e] Rom. 4, 25
[f] Rom. 8, 34
[g] Iohn. 8, 42

But in that he is a man, where by he is inferiour to thee, Al power is giuen him in heauen and in earth [h], that at the Name of Iesus euerie knee should bow [i], both of thinges in heauen, and things in erth, and things vnder the earth, and that euerie toong should confes, that *I*esus Christ is the Lorde vnto thy glorie, O God the father.

[h] Mat. 28, 18
[i] Phil. 2, 10

Him thou haſte ordained a
[k] Acts 10.42 iudge of quicke and dead[k]. For
[l] Iohn 5,22 thou iudgeſt no man[l], but haſt
committed al iudgment to thy
Sonne, in whoſe breaſt are hid
[m] Coloſ. 2,3 [m]al the treaſures of wiſedome,
and knowledge.

And he is the witnes and the
[n] Act 10,42 iudge[n], I ſaie the iudge and the
witnes, whoſe preſence no guil
[o] 1 cori,4,5 tie conſcience ſhal eſcape[o]. For
al things are naked and open to
[p] Heb,4,13 his ſight[p]. And hee which vn-
[q] Mat 27,24 iuſtlie was condemned[q], hee e-
uen he wil iudge the world with
[r] Pſa,96,13 righteouſnes[r], and the people
in truth.

Wherefore *I* bleſſe thine ho-
ly name for euermore, and with
mine whole heart, O almightie
& gracious Lord, I glorify thee
for that vnſpeakable and won-
derfull vniting togither of thy
Godhead and manhood in one
perſon, ſo that one was not god

and

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and another man, but one and the ſame perſon was both God and man, or man and God.

But althogh of thy great goodnes the Word was made fleſh[f]; yet neither of thoſe two natures was conuerted into another ſubſtance. [f] Iohn. 1. 14

To the myſterie of the Trinitie there is not a fourth perſon, added. For the ſubſtãce both of the Word of God, and of man is vnited, but not confounded: that vnto ỹ godhead that thing which was taken of vs mighte approch, and that thing which neuer had bin, mighte remaine the ſame which alway it was.

O wonderful myſterie[t]! ô vnſpeakable fellowſhip! ô ſtrange goodnes of Gods mercie, euer to be marueled at, euer to be loued! Wee were not worthie to be ſeruants, and lo we are made the ſonnes of GOD, euen the [t] 1 Tim. 3. 16

u Rom.8,17 heires of God u, and heires annexed with Chriſt! How came this to paſſe? who hath brought vs hereunto?

But, O God, merciful Father, by this thine ineſtimable goodneſſe, mercy, and good wil, I beſeech thee, make vs worthie ſo great and ſo manifold promiſes of the ſame thy ſonne our Lord

x 1 cor.1,3 Ieſus Chriſt x.

Appoint thy ſtrength, ſtabliſh O God, that which thou haſte

y Pſa.68,28 wrought in vs y; finiſhe what thou haſt begun, that wee may be able to come into the fulnes of thy mercie.

Make vs through the holie ſpirit to vnderſtand; and thorough thy ſonne to diſcerne; and with due honour to reuerence this highe myſterie of godlineſſe z,

z 1 Tim,3,16 which is, how God was manifeſted in the fleſhe; iuſtified in the ſpirite; ſeene of Aungelles;

prea-

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preached vnto the Gentiles; beleeued on in the world; and receiued vp in glorie.

Chap. 17.

Another thankesgiuing for the benefit of our redemption.

O Lorde our GOD[a], how much are vve bounde vnto thee, which be redemed with such a price[b]; saued with suche a gift[c], and preserued by so heauenlie a benefit!

[a] Psa. 90, 1

[b] 1 Pet. 1, 18
[c] Iohn. 3, 16

O how greatlie are we wretches bounde to feare thee; to loue thee; to bles thee, to praise thee, to honor thee, and to glorifie thee, seeing wee are so saued, so sanctified, and so glorified of thee[d].

[d] Ro. 8, 30

For we are indebted to thee, both for all that wee can doe, and for all our life[e], and for all our wisedome[f]. And who hath

[e] Acts 17. 28
[f] Iam. 1, 17

anie thing of himſelfe not from
g 1 cori 4,7 thee[g]?

Wherfore, ô Lord our God, from whome euerie good gifte doeth proceede, euen for thine owne ſake, and for thine holie name ſake, giue vs grace of thy goodes and giftes to ſerue thee, and in truth to pleaſe thee, and euermore for ſo great benefites of thy mercie to thanke thee.

For, by none other means can wee either ſerue or pleaſe thee, but by thine owne gift. For euerie good giuing and euerie perfect gifte is from aboue[h], and commeth downe from the Father of lights, with whom is no variablenes, neither ſhadowing by turning.

h Iam. 1, 17

k Ioh. 20, 17
l Eſaie 6, 3
m Mat. 19, 17
n 2 cor. 6, 18

O Lord our God[k], ô gratious [l]God; O good[m] God; O God almightie[n]; G O D whoſe nature can bee neither vttered by wordes, not conteyned in anie place;

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place [o]; GOD Creator of all thinges [p], and the Father of our Lorde Iesu Christ [q], which hast from thine owne bosome sent the same thy beloued Sonne [r] into the world for our common welfare [s]; to take our nature vpon him [t], that he might giue vs his; and bee as perfect God of thee his Father, so perfect man of his mother, a very God and a verie man, yet but one and the same, Christe, both eternall and temporall, immortall and mortall, a Creator and a creature, strong and weake, a conqueror and conquered, a nourisher and nourished, a sheepeheard and a sheepe; temporallie dead and yet liuing eternallie with thee, who promised to his friendes a citie of life; and saide to his disciples, Whatsoeuer ye shal aske the Father in my name [u], he wil giue it you.

[o] Iob. 23,8
[p] Genes. 1,1
[q] Galat. 1,1
[r] Matt. 3,17
[s] 1 Tim. 1,15
[t] Iohn 1,14
[u] Ioh 16,23

By the ſame high Prieſt[x], & right biſhop[y], and good ſhepheard[z], who hath offered himſelfe for a ſacrifice, giuing his life for his ſheepe; I beſeeche thee, euen by him which ſitteth at thy right hand[a], and maketh requeſt for vs, our redeemer[b], and aduocate[c], I ſay of thy mercie and goodneſſe, I bumbly beſeech thee, O moſt gentle, moſt louing and moſt gratious God, louer of mankinde[d], giue mee grace with the ſame thy ſonne, and the holie ghoſt, in all things to bleſſe thee, and with much ſorrow of heart to glorifie thy Name; finallie, giue me a fountaine of teares with great reuerence and feare. For they haue power to giue alike, whoſe ſubſtance is al one.

But forſomuch as a corruptible bodie[e] is heauie vnto the ſoule: quicken me I praie thee, by thy ſpurs;

x Hebr. 8, 1
y Heb. 9, 11
z Ioh. 10. 10
a Rom. 8, 34
b 1 Pet. 1, 18
c 1 Iohn. 2, 1
d Iohn 3, 16
e Wiſ. 9, 15

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ſpurs: and make me valiantlie to perſeuere in thy precepts, & praiſes daie and night [f]. Make mine hart hot within me [g]: and in my muſing lette the fire bee kindled.

[f] Pſa.35,28

[g] Pſal.39,3

And becauſe thy beloued and only ſon hath ſaid, No man can come to me [h], except the father which hath ſent me draw him; and againe, No man commeth vnto the Father but by mee [i], *I* praie and humbly beſeech thee, drawe mee alwaies vnto him, that he at length may bring me vnto thee, euen thither where he is ſittinge at thy right hande [k], whereas life euerlaſting [l], and euerlaſtinglie bleſſed is; where as perfect loue, and no feare is [m]; wheras day alway, and one ſpirit of al is; whereas ſoueraigne and ſure ſecuritie, and ſecure quietneſſe and quiet ioyfulnes, and ioyfull bleſſednes, and bleſ-

[h] Ioh.6,44.

[i] Iohn.14,6

[k] Rom.8,34.

[l] Reue.7,15.

[m] Reu.21,4

ſed euerlaſtingnes, and euerla-
ſting happines, and the happie
ſighte[n], and praiſing of thee is
[a] Reu. 22, 4 without ende; where thou vvith
him, and he in the communion
of the holie ſpirit, liueth and raig
neth a God for euer and euer,
Amen.

Chap. 18.

A moſt godlie praier vnto our Sauior Chriſt.

O GOD Chriſt, thou
moſt kind louer of
mankinde [a], mine
hope [b], the light [c],
[a] Ephes. 5, 2
[b] Colo. 1, 17
[c] Iohn 1, 4
[d] Ioh. 14. 6
[e] Ioh. 11, 25
[f] 1 Pet. 2. 24
[g] Luk. 2, 32
[h] Math. 27, 2
[i] Mar. 15, 15
[k] Ioh. 19, 34
[l] Ioh. 19, 41
the way [d], the life [e], the ſaluatiō
[f], the honour and the glorie of
all thy people [g]. Call into thy
remembrance for whoſe ſake
thou wouldeſt indure and ſuffer
bands [h], the croſſe [i], wounds [k],
death and the graue [l], I beſeech
thee, for whoſe cauſe, hauing
ouer-

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ouercom death after three daies thou roſeſt againe[m] appeared ſt to thy Diſciples[n], inſtructing their wauering minds; and fortie daies after thy reſurrection thou aſcendedſt into heauen[o], where thou liueſt,& ſhalt raign for euermore[p].

[m] Mat. 28, 5
[n] Mar. 16, 14
[o] Lu. 24, 51
[p] Reuel. 4, 8

Thou art my GOD, a liuing[q], and a true God[r], mine holie Father, my louing Lord[s], my puiſſant Prince[t], my good ſhepherd[u] mine onlie maſter[x], my beſt helper[y], my faithfulleſt friend[z], my liuing bread,[a] mine euerlaſting prieſt[b], my guide vnto my contrie, my true light[c] my holie ſweetnes[d], my readie waie[e], my noble wiſedom[f], my pure ſimplicitie, my peacemaking quietnes[g], my ſure ſafetie, my good portion[h], mine eternal ſaluation[i], my great mercy, my mightie patience, mine vnſpotted

[q] Rom. 8, 14
[r] Matth. 4, 7
[s] Actes. 7, 59
[t] Reuel. 4. 9
[u] Ioh. 10, 11
[x] Matt. 23, 8
[y] Heb. 13, 6
[z] Ioh. 15. 15
[a] Iohn. 6, 35
[b] Heb. 7, 24
[c] Iohn 1, 4
[d] Phili. 3, 7
[e] Iohn 14, 6
[f] 1 cor. 1, 30
[g] Eph. 2, 14
[h] Rom. 8, 32
[i] Hebr. 2, 9

k Hebr,9,14 ted ſacrifice [k], mine holie re-
l 1 cor,1,30 demption [l], my ſtrong hope [m],
m Colo.1,27 my perfect charitie [n], my true
n Rom,5,8 reſurrection [o], mine euerlaſting
o Ioh.11,25 life [p], my bleſſed ioie and con-
p Iohn.14,6 templation [q], continuing euer-
q 1 co.13,12 more [r].
r Reue.7,15

Vnto thee do *I* praie, cry, and bend my ſute, that through thee I may walke, vnto thee I may come, in thee *I* may reſt, whoe art the way, the truth, & the life [f], beſide whom no man cómeth vnto the father.

f Iohn 14.6

s Pſal. 42, 1 For *I* deſire thee [t], a moſt gracious and a glorious Lorde, the verie brightneſſe of the fathers glorie, which ſitteſt vppon the Cherubins, and beholdeſt the deepes, which art the true light [u], the light inlightening, the laſting light, whom the verie Angels deſire to behold [x].

u Iohn 1, 4

x 1 Pet, 1, 12

Lo, mine hart is before thee; expell the darknes of the ſame, that

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that more fullie it may bee endued with the cleerenes of thy light.

Giue me thy selfe, ô my God, restore mee thy selfe; loe, I loue thee, & if not entierly inough, I would loue thee more. I can by no meanes discerne how much I lack of louing thee as I should that my life may run into thine armes, and be at no time alienated, til it bee hidde in the secret place of thy countenance.

Notwithstanding, this doe I know, that il is it with me without thee O Lord, not only outwardlie to my bodie, but also inwardlie to my soule. For all plentie, being not my God, is but pouerty.

But the good, which no vvaie can be altered, either into the better or worse, thou alone art[y] which art simple alone[z], to whome it is not one thinge to liue,

[y] Malac. 3, 6

[z] Psa. 6, 10

liue, and another to liue happily: for thou art thine own happines. But thy creature to whom it is one thing to liue, and another to liue happilie, can aſcribe both his life and his bleſſed life, to none other thing, but onelie to thy mercie. And therfore we ſtande in need of thee, but not thou of vs. For were not we at al, nothing were wanting to thy felicitie, which thou art. So that wee haue great cauſe to cleaue vnto thee our Lorde God, that through thy continual helpe we may leade an holie, godlie, and vpright life.

For by reaſon of the vveight of our weakenes, wee are dravvne dovvnvvard [a]; but through thy gift we are inflamed, and carried vpwarde, we burne and we goe; we doe mount, and aſcend in our harts, and we ſing a ſong of degrees; with thy good fire

[a] Wiſ. 11,15

we

we burne, and we go forward.

Whether do we now aſcend vpward vnto the peace of *Ieruſalem? For* I reioiced, when they ſaid vnto me, We wil go into ỹ houſe of the Lord[b]. There hath hee placed vs, we wil good, that wiſhe nothing elſe, but there to abide for euermore.

[b] Pſal. 122, 1

But forſomuch as while wee are in the bodie, we bee abſent from thee[c], O Lorde, wee haue heere no continuing citie[d], but we ſeeke one to come; and our freedome is in heauen: therefore through thy grace *I* do enter into the cloſet of my hearte, and there doe I ſing the ſonges of loue to thee, O my king and my God, fetching vnſpeakable ſighings in this houſe of my pilgrimage[e], where *I* ſing out thy righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart toward the ſame,

[c] 2 Cor 5, 6
[d] Heb, 13, 14
[e] Pſa. 119, 54

ſame, euen towarde Ieruſalem my country. Ieruſalem I ſay my mother f; and alſo towarde thee her king, her inlightener, her father, defender, protector and gouernor, her pure and ſtrong delight, her conſtant ioy, and al goodnes elſe whatſoeuer g. For thou art the ſoueraigne and the true happineſſe. From whence I will not be turned awaie, vntil in the peace of that my deere mother, whereas the firſt fruites of my ſpirite are, thou gather al that I am from ſcattering and deformitie, and ſo conform and confirm me for euer O my God and my mercy.

f Gala. 4, 26

g 1 cor. 2, 9 Reu 7, 15

Chap. 18.

A longing after the ioies in Heauen.

O Lightſome and glorious houſe of God I haue loued thy goodlines, and the place

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place where the glorie of the Lord God, who both enioyeth and hathe created thee, dooth dwel[a]. [a] Psal. 26,8

In mine exile I ſigh after thee both night and daie; mine hart longeth, my mind coueteth, & my ſoule deſireth to come vnto the ſocietie of your happines.

My praier vnto him which hath made me is, that he would poſſeſſe me in thee; becauſe hee hath made both me[b] and you. [b] Gen. 1,26

For I deſire your holy felowſhip, and wonderful glorie, not for any merite of mine ovvne; but I truſt to attaine thereunto through the price of his bloud, namelie of *Ie*ſus Chriſt, wherby we be redeemed[c]. [c] 1 Pet. 1,18

I confeſſe I haue gone aſtray like a loſte ſheepe[d], and haue too long dwelled out of my natiue ſoile, and am far awaie caſt from the face of the Lorde my [d] Pſ. 119,176

God

God into this blindneſſe of baniſhment, where driuen out of the ioyes of paradiſe, *I* bewaile with my ſelfe dailie the miſerie of my captiuitie, and ſing a woful ſonge with great lamentation, when *I* remember you, O mother Ieruſalem[c]; while my feete do but ſtand in thy courts, ô ſacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

[c] Galat. 4, 6

Notwithſtanding, I haue good hope vpon the ſhoulders of my good ſhepheard[f], thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnſpeakeable ioye, wherewithall they be cheered which dwell with you before God his maieſtie[g], and our Sauiour Chriſte, which hath abrogated through his fleſhe the hatred[h], and pacified all thinges bothe which are in heauen, and which

[f] Luk. 15, 5

[g] Reu. 22, 4

[h] Eph. 2, 15

are

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are in earth by his bloud [i]. For hee is our peace which made of both one [k], and ioining the two contrarie walles togither, hath promiſed that he wil giue the euerlaſting felicitie of your happines in himſelfe, after the like maner and meaſure, when hee ſaid, They ſhall be like the Angels of God in heauen [l].

[i] Col. 1, 14
[k] Eph. 2, 14
[l] Mat. 22, 30

Chap. 20.
A bewailing of the miſeries of this life.

O My Lord, *I* am euē weary of this life, and of this troubleſome pilgrimage [a]. This life is a miſerable life [b], a tranſitorie [c] life; an vncertaine life [d], a labourſome life [e], a polluted life [f], a life which is the miſtreſſe of wickednesſe, the Queene of pride, repleniſhed with error and miſeries, not to be

[a] Pſa. 39, 13
[b] Iohn. 14, 1
[c] Rom. 6, 12
[d] Ch. 29. 15
[e] Gen. 3, 17
[f] Genes. 6, 5

bee called a life, but a deathe, wherein euerie moment we dy, both by ſundrie defectes of nature, and manifold diuerſities of deathes.

Can we therefore call it a life that we liue in this worlde? the whiche both humours puffe vp and ſorrowes pluck down; and heate withereth, and the aire infecteth; which both eating maketh fatte, and faſtinge maketh leane; mirth maketh diſſolute, ſadneſſe conſumeth; care ſhortneth, ſecuritie dulleth; vvealth maketh proude; pouertie bringeth out of heart; youth extolleth, age crooketh; ſicknes breaketh, ſorrow depreſſeth: and after al theſe things commeth raging deathe, and bringeth an end at once to al the ioies of this miſerable life! which being paſt a man would not thinke it had euer bin at all.

This

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This vitall death, and mortall life, albeit be repleniſhed with theſe and other myſeries, yet a griefe to tell, how many doth it catch with her ſnares? how manie be deceiued by her falſe promiſes!

And although it be ſo deceitfull and bitter of it ſelfe, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhe carrieth in her hand, ſhe maketh an infinite companie of fooles vtterlie drunke.

Oh happie are they, and thoſe verie rare, which auoide her familiaritie g, vvhich deſpiſe her momentanie pleaſure, and her companie, leaſt with the periſhing deceiuer, they alſo be cõpelled to periſh. g 1 Ioh 2, 15

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Chap. 21.

Of the felicitie of that life which God hath prepared for ſuch as loue him.

BVt, O ỹ life, which God hath prepared for them that loue him [a], thou arte a liuelie life, a bleſſed life [b], a ſecure life [c], a goodlie life, a pure life, a chaſt life, an holie life; a life ignorant what death means voide of ſorrowe, a life without ſpotte, without griefe, without trouble, vvithout corruption, without perturbation, vvithout change and alteration; a life repleniſhed with all goodlineſſe and glorie, where neither aduerſarie to impugne, nor intice-ment of ſinne is to carie awaie; but perfect loue, no feare is, where the daie laſteth euer, and one ſpirite of all is; euen where God

a 1 cor. 2, 9
b Reu. 7, 15
c Reu. 21, 4

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God is beholden face to face [d], and with this foode of life the mind is fed abundantlie. d 1 cor, 13, 12

It doth me good to meditate of thy glorie; thy good thinges doe exceedinglie delight me.

The more I remember, the more I long for thee. Greatlie doe *I* desire, maruelouslie am I delighted with the sweete memorie of thy Name.

It doth me good therefore, to lift vp the eies of mine hearte, to stir vp the state of my minde, to bende mine affection towardes thee.

Trulie it doth me much good to talke of thee, to heare of thee, to write of thee, to conferre of thee, to reade euerie date of thy glorie & blessednes, and to meditate often of that I read, that so at leastwise from the heate, perils, & sweatinges of this mortall and transitorie life, *I* maye

paſſe vnto the delectable coole of the liuelie aier, and ſo when I go to ſleepe may ſomewhat lay downe my wearie head in thy boſome.

For which cauſe I walk many times into the pleaſant fields of the holie ſcriptures, vvhere I plucke vppe the goodly greene herbes of ſentences by pruning; eate them by reading; chawe them by vſing and laie them vp at the length in the hie ſeate of memorie by gathering them to gither, that ſo hauing taſted thy ſweetnes, I may the leſſe perceiue the bitternes of this miſerable life.

O thou moſt happie life; O right bleſſed kingdome, voyde of death[e] euerlaſting; where no times ſucceede by ages; where the cõtinuall day without night hath none end; where the conquering ſouldior ioyned to that ioyfull

[e] Reue. 21, 4

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ioyful quier of angels, and crowned with the crowne[f] of euerlasting glorie, dooth sing to his God a song among the songs of Zion.

[f] 1 Pet. 5, 4

Oh that I might, my sinnes being pardoned, and this burthen of the flesh laide awaie foorthwith, O that *I* might enter into thy ioyes [g] to enioy euerlasting rest, that I might passe into the goodlie and glorious wals of thy citie, to receiue a crowne of life at the hands of my Lorde[h]; that *I* mighte bee among that holie quier, that *I* might stande with the blessed spirits before the maiestie of the Creatour[i], that I might behold the present countenance of Christ[k], that I might see that Soueraigne, and vnspeakeable, and vncompassed light: and finallie, that I mighte be neuer touched with any fear of death [l] but reioice euerla-

[g] Mat. 25, 21

[h] Reue. 2, 10

[i] Reu. 22, 4

[k] 1 cor. 13, 12

[l] Reue, 21, 24

ſtinglie for the gift of perpetual incorruption.

Chap. 22.

Of the happines of the good ſoule hence departing.

HAppie is the ſoule, which departing from the earthlie bodie, goeth direct lie into heauen; ſecure it is and quiet, and feareth neither enemies, nor death[a]. For it enioyeth continuallie thy preſence[b], O God, & vnceſſantlie beholdeth the moſt glorious Lord, whom ſhe hath ſerued and loued[c], & whome now at the lengthe full ioyfullie & glorioufſlie ſhe hath attained vnto.

[a] Reu. 21. 4
[b] 1 co. 13, 12
[c] 1 Cor. 2, 9

And this glorie of ſo great bleſſednes, neither time ſhal diminiſh, nor anie wicked perſon take awaie[d].

[d] Math, 6, 19

The daughters of Zion haue ſeene

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ſeene her, and counted her bleſſed[e], euen the Queens and the concubines haue praiſed hir ſaieng:

[e] Sal. ſongs 6,8

Who is ſhe that commeth vp out of the deſert[f], abounding in pleaſure, leaning vpon her welbeloued?

[f] Sal. ſongs, 8,5

Who is ſhe that looketh forth as the morninge[g], faire as the moone; pure as the ſun, terrible as an armie with banners?

[g] Sal. ſongs 6,9

How cheerefullie goeth ſhee out, haſteneth, runneth, when al amazed ſhee heareth her beloued ſaying vnto her on this wiſe[h]: Ariſe my loue, my faire one, and come awaie. For behold the winter nowe is paſte: the raine is changed, and gone awaie.

[h] Sal. ſongs 2,10

The flowers appeare in our earth; the time of the ſinging of the bird is come, & the voice of the turtle is heard in our land.

The fig tree hath broght forth her yong figges, and the vines with their ſmal grapes haue caſt a ſauor, ariſe my loue, my fayre one, and come awaie.

My doue that art in the holes of the rocke, in the ſecret places of the ſtaiers, ſhew me thy ſight let mee heare thy voice, for thy voice is ſweet, & thy ſight comlie.

Come awaie my choſen, my faire one, my Doue, mine vnſpotted one, my ſpouſe come awaie, and I will put thee into my bedchamber: bicauſe I haue longed after thy beautie.

Come awaie, that thou mayſt triumph in my preſence vvith mine Angels, whoſe company I haue promiſed thee.

After many perils and labor[i] come awaie, enter into thy maſters ioie[k], the vvhiche no man ſhal take from thee[l].

i Acts. 14, 21

k Mat. 25, 12

l Ioh. 16. 22

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Chap. 23.

A praier vnto Ieſus Chriſt, that he would vouchſafe in troubles to help vs.

OH happie are al thy Saintes, O Chriſt, which haue paſſed ouer the ſea of this mortalitie, and attained vnto the hauen of perpetuall quietnes[a], ſecuritie, and peace, where they are at reſt, and alwaie ioyful and merrie. [a] Eſa. 35, 10

Wherefore of thy tender loue I beſeech thee, ô Chriſt, who art without care of thy ſelf, be careful of vs, who needeſt not to care for incorruptible glorie, haue thou a conſideration of our manifold miſeries.

O our God, who haſt choſen a people to thy ſelfe [b], and endued them with glorie, making them bothe immortall of thine [t] Reue. 7, 5 [b] Rom. 8, 30

immortalitie, and ioiful through thy bleſſed ſighte [c], I beſeech thee be thou alwaies mindful of vs, and helpe vs, whoe as yet in the ſalt ſeas of this life are toſſed with the ſurges about vs.

[c] 1 Co. 13, 12

O thou goodlie gate, who art raiſed into a maruelous highnes helpe vs, vile pauement lieng much beneath thee.

Giue vs thine hand, and raiſe vp ſuch as lie vpon the grounde, that waxing ſtrong out of weaknes, we may be made coragious in battel.

[d] 1 Ti. 2, 5

Make thou [d] interceſsion for vs continuallie, and vnceſſantlie praie for vs wretches, and moſt negligent ſinners, that through thy praiers, we may be conioined to the holie companie of ſaints, for otherwiſe we ſhal neuer be ſaued.

For alas, wee are verie fraile weak-

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weaklings of no courage, creatures giuen to the ſeruice of the bellie and fleſh, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy confeſsion O Chriſt, wee are borne by ẏ word of the croſſe through this great and wide ſea[e], where in are things creeping innumerable, bothe ſmall beaſtes and great; wherein the moſt cruell Dragon is[f], alwaie prepared to deuoure vs[g], wherin be the dangerous rocks, Scylla, and Charybdis, with other ſuch like innumerable things, where by the heedleſſe & wauering in faith[h], make ſhipwracke.

[e] Pſal, 104, verſe 25

[f] Reue. 12, 9
[g] 1 Pet. 5, 8

[h] Iame. 1: 6

Wherefore, O Chriſt pray for vs, ô good Chriſt, praie thou, we ſaie for vs, that thrugh thy good praiers and merits, we may deſerue, ſhip and merchandiſe being ſaued, to attaine vnto the port of perpetual ſaluation, quietnes,

etnes, peace, and ſecurity, which neuer ſhal haue end, Amen.

Chap. 24.

A deſire of the ſoule after the ſupernal Ieruſalem.

[a] Gal. 4, 26

[b] Reu. 21, 10

[c] Eph. 5. 23

O Mother *Ieruſalem*[a] the holie Citie of God[b], and the deer lie beloued ſpouſe of Chriſt[c], after thee doth mine hart couet; and my ſoule exceedinglie is in loue with thy beautie.

[d] Sal. ſong. 4, 7

Oh how comelie, how glorious, how honorable art thou; thou art all faire, and there is no ſpot in thee[d].

[e] Pſa 45. 11

[f] Pſal. 45. 2

Triumph and reioice, ô beautiful daughter of the Prince; for the king hath a pleaſure in thy faireues[e], and loues thy goodlie perſonage, O thou fairer than the children of men[f].

But what is thy welbeloued, ô thou

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thou faireſt among women[g], of the welbeloued? my welbeloued is white and ruddie, ẏ chiefeſt often thouſand. [g] Sal. ſongs 5,9

Like as the appletree among the trees of the forreſt[h], ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweet vnto my mouth. [h] Sal. ſongs 2,3

My welbeloued putte in his hand by the hole of the doore[i], and mine hart was affectioned toward him. [i] Sal. ſongs 5,4

In my bed by night I ſought him that my ſoule loued[k], I ſought and I found him: I hold and wil not let him go, vntil he bringe mee into my mothers houſe, into the chamber of her that conceiued me. [k] Sal. ſongs 3,1

For there thou wilt giue mee thy teates moſte aboundantlie, and perfectlie, and wilt ſatisfie mine hart with a maruelloes ſa-

tietie,

tietie, ſo that I ſhal neither hun-
l Reue.7,15 ger nor thirſt anie more[l].

Oh, happie ſhal my ſoule be, yea happie and alwaies happie ſhall I bee, coulde I once get to beholde thy glorie, thine happi-
m 1 Cor.2,9 nes[m], thy beautie, thy gates and
n Reu.21,23 thy wals[n], and thy ſtreetes, and thy manifold manſions[o]; thy no-
o Iohn 14,2 ble citizens, and thy mightie
p 1 co.13,12 king in maieſtie[p].

For thy walles are of pretious
q Reu 21,18 ſtones[q]; thy gates of the richeſt
r Reu.21,21 pearles[r]; and thy ſtreetes of the
ſ Reu.21,21 pureſt golde[ſ], wherein is ſung
t Reue.19,1 the ioyfull Halleluiah[t] without intermiſſion; thy manifold buil dings are founded vpon ſquared ſtones, builded vpon Saphires, incloſed with golden walles, whereinto none ſhal enter but the cleane, and in it no vnclean perſon ſhal inhabit[u].

Beautiful art thou become, O
u Reu.21,27 mother Ieruſalem[x], and ſweete
x Gal.4,26 in

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in thy comforts, no such thing is in thee, as wee suffer in this world; and as we behold in this wretched life.

There is neither darkenes nor night, nor anie change of times in thee[y].

[y] Esa. 35, 10

There shineth not in thee either the light of the candle, or ỹ brightnesse of the moon, or the glitteringnes of the starres; but the God of God, light of lighte euen the sonne of righteousnes euermore doth lighten thee.

The white & vnspotted lamb, is thy pure and cleere light, thy sunne, thy cleerenes, and euerlasting contemplation[z] of this most glorious king is all thine happines.

[z] 1 co. 13, 12

He is the king of kings in the mids of thee; and you are his ministers about him.

There be the singing quires of Angels[a], there the companies of

[a] Reue. 5, 11

of ſupernal citizens[b]; there the ſolemnitie of al which haue returned from this woful peregrination vnto thy ioies.

[b] Eph, 2, 19

There bee the prudente Prophetes, the twelue Apoſtles[c] the victorious hoſte of infinite Martirs[d]; & the ſacred conuent of holie confeſſors is there[e].

[c] Reu, 21, 14
[d] Reu, 7, 14
[e] Reu, 12, 11

There be both vpright men, and holie matrones, which haue ouercome the pleaſures of this worlde, and the weakeneſſe of ſexe; there be thoſe young men, and maidens, which haue ſpent their time in godly conuerſation.

There be the ſheep[f] & lambs that haue eſcaped the ſnares of this world, where they now triumph in their ſeuerall manſions the glorie of ech particular man differeth, but common is the ioy of them al.

[f] Mat, 25, 32

There full and perfect charitie

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tie doth raigne[g], for God there is al in all[h], whome they doe alwaies beholde[i], and by beholding him, continnallie they burne the more in loue toward him.

[g] 1 Co 13,13
[h] 1 Co.15,28
[i] Reue.22,4

They loue, & they praiſe him, they praiſe and they loue him: al their worke is to praiſe God without ending, without fainting, without toiling.

Oh happy, yea and euermore happie ſhal I be, if after the reſolution of this mortall bodie, I may heare thoſe celeſtiall ſongs of melodie, which are ſung vnto the praiſe of the eternal king, by thoſe citizens of the ſupernal countrie[k], and by the companies of the ſpirits.

[k] Heb.11.16

Happie then, yea much happie ſhould I bee, mighte I bee counted worthie to ſinge thoſe ſongs, and to wait on my King, my God, and my Capitaine; to behold

behold him in his glorie, according as hee hath promiſed, ſaieng [l], Father, I will that they whome thou haſt giuen me, be with me euen where I am, that they may beholde my glorie, which I had with thee, before the foundation of the world.

[l] Ioh. 17. 24

And in another place [m], If any man ſerue me, let him folow me for where I am, there ſhal alſo my ſeruant bee. And againe [n], He that loueth me, ſhal bee loued of my father, and I wil loue him, and will ſhew mine owne ſelfe to him.

[m] Ioh. 12, 26

[n] Ioh. 14, 21

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Chap. 25.

A pſalme, concerning the glorie of paradiſe, paraphraſti-*callie made vpon the words of* S. Auguſtine.

VNto the wel of life endles,
My ſoul, ah drie, my ſoul doth thirſt
Wherein it lies in great diſtres,
The fleſh hir gaile ſhe would haue birſt,
She ſtirs, ſhe ſtriues, ſhe ſues amaine,
Hir country to enioy againe.
Her preſent caſe while ſhe doth mourne,
Subiect to griefe, ſhe thinks vpon
The glorious ſtate ſhe had beforne,
Which now through ſinne is quite igon,
The euils wherein we be toſt,
Bring into mind the bliſſe we loſt.
For who can tel what ioy it is[a],
For to enioy the ſoueraigne peace[b] *?*
Where the foundations of houſes
With pretious ſtones ariſe and increaſe?
With gold the roofes are al ſet out:
with gold the parlors ſhine about.
Of iewels onelie pretious,
This goodlie building rected was:
The ſtreete whereof is glorious,
Paued with gold as ſhining glas[d].
There is no ſlime, there is no lane,
There is no ſicknes for to paine[e].

[a] 1 Cor. 2, 9
[b] Phil. 4, 7
[c] Reu, 21, 19
[d] Reu, 21, 21
[e] 2 Reu. 4

No

No winter cold, no ſummer hot,
At no time there do men annoy,
Freſh roſes alwaie may be got,
The ſpring alway men there inioy,
The ſaffron red, the lillie white,
The balm giueth ſent men to delight.
The fields are freſh, the ſeed doth ſpring,
With honie ſweet the riuers flow,
The pleaſant odors comfort bring,
and ſauors good from ſpices go.
The apple alwaie hang on tree,
And euermore the woods greene be.
The Moone doth riſe ne yet incline,
Nor ſtars, nor ſunne, do alter race,
The Lambe continuallie doth ſhine
In that ſame towne and bleſſed place.
[f] Reue. 22, 5 There is no time, nor any night [f],
But euermore the daie is bright.
For al the ſaints ſhine gloriouſlie,
[g] Mat. 13, 34 As doth the ſunne [g], euen they do ſo,
After the triumph mutually,
They ſing togither on a rowe,
And make report with harts al glad,
Of euery fight which they haue had.
They are freed from ſin, and rid from ſtrife
Of bloud and ſpirit: the fleſh and eke
The mind enioy the ſpiritual life,
And each one thing do thinke and ſeeke,
Ther's none offences to moleſt,
they now poſſeſſing perfect reſt.
Ful gladlie they do mention make,
Being rid from change of former caſe,

And

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And comfort much they alwaie take,
Of pleasant truth seeing the face [h].
Hence liuely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong, they iocund are,
From troubles now they be set free,
The healthful there right wel do fare:
And youth dreds nought old age to see.
Hence too & thence they spring & last
For frailtie now is gone and past.
Their state diuine doth vp swallow,
The mightie force of death so fel,
God knowing al things they which know,
All other things must know right well.
For each mans hart to ech mans sight
Is ope. In one they do delight.
One thing they loath, one thing they like,
Their harts and mind, and wil are one:
Albe they are not crownd alike,
For those good deeds which they haue don
Loue worketh so that each mans blis,
To al men due, and common is.
The Egles meet where carcase lies [i],
that holie soules with Angels good,
May be renewed in the skies:
In euery place they eate one food,
They filled are, and yet do craue (haue
they would those things the which they
Yet hath they nought: though ful they be
Their hunger doth them moue nothing.
They eate and that ful greedilie,
And eating pricks them to eating.

h Reu. 22. 4

i Mat. 24. 28

The

The pleaſant ſongs expel ſad feares,
And organ pipes do pleaſe the eares.
Due praiſe they yeeld vnto the king,
Throgh whom they do triumph in blis,
O happy ſoule is ſuch, ſeeing
Before the Lord it preſent is,
And from hie ſeate with look ful bold,
How earth is ruled doth behold,
And how the ſtarres, the ſunne and moon
With planets all their place do keepe?
After my fight, O let me ſoone
Approch vnto this fellowſhip.
O Chriſt, my ſute do thou regard,
Of ſtriuers who art the reward.
And make me to receiue a part
of that ſame blis which they poſſeſſe.
Giue ſtrength that with coragious hart,
I may endure the fight eaſeleſſe.
That battel fought, I then may find
Long reſt, thee Chriſt, euen to my mind.
Amen.

Chap. 26.

The praiſe which the ſoule continualie doth aſcribe vnto god, *through the contemplation of* his ſupernal bleſſedneſſe.

MY ſoule, praiſe thou ỹ Lord[a], and all that is within mee, praiſe his holy

[a] Pſal. 103, 1

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holie name.

My ſoule, praiſe thou the lord and forget not al his benefits.

Praiſe the Lord, al ye his works in al places of his dominion, my ſoule praiſe thou the Lord.

Praiſe we the Lord, whom angels praiſe[b], dominions adore[c] powers do reuerence, to whom the Cherubins, and Seraphims continuallie do crie[d] Holie, Holie, Holie.

b Reu, 7, 11
c Phi, 2, 9
d Iſaie 6, 3

Ioine we therefore our voices to the voices of the holie Aungels; and according to our habilitie, let vs praiſe the GOD which we both haue. For they whoſe eies euermore bee fixed vpon the Lord, whom they behold, not through a glaſſe darklie[e] but face to face: they doe moſt purelie and without ceaſſing praiſe the Lord.

e 1. Cor. 13 verſ. 12

But who can, yea ſo much as in thought comprehend, much leſſe

leſſe in words expreſſe, what an infinite multitude of thoſe bleſſed ſpirits, and celeſtiall powers are in the preſence of the Lorde God almightie! Or what continuall ioye they receiue by the ſight of God! what euerlaſting mirth! what heate of loue, not to their greefe, but to their delectation! what a deſire is in them of the ſight of God with ſatietie & a ſatiety with deſire, in whom neither deſire ingendreth grief, nor ſatietie bringeth loathing! Howe bleſſed they are by cleauing to thy ſoueraigne bleſſednes! How they be made lighte, ioyned to the true light! Finally, alwaie beholding the vnchangeable Trinitie, they be conuerted into an vnchangable nature!

But when ſhall we be able to comprehend the glorious condition of the Angels; when we are not able to ſearche out the nature

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nature of our owne ſoules?

What is this thing which can quicken the fleſhe, and yet voluntarilie cannot bind it ſelfe to holie cogitations! what kind of thing is this which is ſo ſtronge, and yet ſo weake; ſo ſmall, and yet ſo mightie, that it ſearcheth out the ſecrets of God, and beholdeth celeſtial thinges, which for mans behoofe is wel known to haue, through ſharpeneſſe of wit, inuented the knowledge of manie ſciences? what kinde of thing is this thē which knoweth ſo much of other things, and yet is vtterlie ignorant howe it ſelfe was made?

For although much be ſpoken doubtfullie of ſome, concerning the beginning of the ſoule; yet we find how it is a certaine intellectuall ſpirite made through the power of the Creator; liuing euerlaſtinglie in her kind, quickening

kening the mortall body which it ſuſtaineth; ſubiect to alteration; prone to forgetfulnes, which feare manie times trobleth, and mirth puffeth vp.

O ſtrange thinge, moſt worthie to be wondred at! Of God the Creator of all thinges[f], who is incomprehenſible[g] and vnutterable, all doubtfulnes laide apart, wee read great things and verie maruelous, we ſpeak, and write alſo: yet whatſoeuer wee ſaie, either of angelles, or of the ſoules of men, we cannot ſo eaſilie approue the ſame.

[f] Geneſ. 1, 1
[g] 1 kin. 8, 27

But omit we theſe things, and mount we; leaue we, and ouerpaſſe we whatſoeuer is created; and let vs directe the eies of our faith vpon him who hath made al things.

Wherfore I wil make degrees of aſcenſion in mine heart; and therby mount vp vnto my ſoul, and

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and by my ſoule and vnderſtanding aſcend vnto my lord, who abideth aboue ouer mine head.

Let whatſoeuer is either viſibly ſeene, or ſpirituallie imagined, with a ſtrong hand be farawaie remoued from the ſight of mine hart & minde: only let the pure vnderſtanding, going on plainelie, attaine ſwiftelie vnto him who is the Creator both of Angels [h], and of ſoules [i], and of al things beſide [k].

h Pſa 143,1
i Gene. 1,26
k Geneſ,1,1

Bleſſed is that mind which forſaketh baſe things belowe; and ſeeketh after hie thinges, which maketh a neaſt in the rock and from the highe cliffe with Egles eies beholdeth the ſon of righteouſnes.

For nothing is ſo goodlie, and ſo comfortable, as with the ſight of the minde, and deſire of heart to behold the verie Lord alone; and after a marueilous manner

inuiſible to beholde the inuiſible[1]: and ſo to taſt another, not this ſweetneſſe; and to ſee another, not this light.

1) 1 Tim. 1, 17

Becauſe this light, which is incloſed in a place, is ended by time, and changed by the interruption of nightes, and is common with vs to wormes & beaſtes, and to ſay the truth, in comparison of that ſoueraign light, cannot be called light indeede, but night rather.

Chap. 27.

What it is to hold, and to beholde God in part, and how we are to conceiue of God.

AND although that ſoueraigne and vnchangeable eſſence that true light, that laſting light, that lighte of Angels can be ſeene of none in this life (for that preheminence is reſerued

ſerued for the Saints in celeſtrall glory;) yet firmelie to beleeue, and to vnderſtand, & to marke, and zealouſlie to couet for the ſame, is after a ſort to holde, and to behold the ſame.

Let the voice therfore ſound aboue the Angels; and let man with an intentiue mind beholde God, and praiſe him with words as wel as he can.

For it is meete that the creature doe praiſe his Creator. Becauſe he hath made vs to praiſe him[a], who ſtandeth not in need of our praiſe. [a] Iſa. 43. 7

And he is an incomprehenſible vertue wanting naught[b]; great is our Lorde God and al ſufficient to himſelfe, great alſo is his power, his wiſedome is infinit[c]. Great is our Lord GOD, and much to be praiſed[d]. [b] 2 Macc. 14 verſ. 35 [c] Pſa. 147. 5 [d] 1 chro. 16 25

Him therefore let the minde loue[e], the tongue praiſe, ẏ hand [e] Deut. 6. 5

write, and in theſe holie cogitations let the faithful ſoule wholie exerciſe hir ſelfe.

With theſe pleaſant iunkates of celeſtiall contemplation let the zealous man, and the beholder of heauenly matters refreſh himſelfe daie by daie, that beeing fattened with this celeſtiall foode, he may crie with a great voice, he may crie from his hart roote, with gladnes he may crie, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A praier expreſsing the manifold properties of God.

a Tob. 4, 11
b Iſay 6, 4
c Gen. 17, 1
d Pſal 145, 9
e Pſa. 144, 5
f Mat. 6, 4
g Ecc. 15, 18
h Sal. ſongs. verſe 5, 10
i Pſa. 24, 8
k Pſal. 90, 1
l Pſa. 139, 7

O Moſt hie[a], moſt holy[b], moſt mighty[c], moſte mercifull[d], moſte righteous[e], moſt ſecret[f], preſent[g], beautiful[h], and moſt ſtrong God[i].

Stable[k], incomprehenſible[l], inuiſi-

inuisible[m], yet beholdinge all thinges[n], immutable[o], yet altering al things[p], immortal[q], vnplaced[r], vnmeasured[s], vncomprehended[t], without end[u];

Inestimable[x], vnutterable[y], woonderfull[z], vnmoueable[a] mouing al things, vnsearcheable[b], vnspeakeable, feareful and terrible[c], to be honoured[d], serued[e], worshipped[f], and reuerenced;

Neuer yong and neuer old[g], renuing all things[h], rooting out the houses of the proude, yet marke they not so much:

Alwaies working[i], and yet euer at rest; gathering, and yet neuer wanting; bearing vppe al things[k] and yet not burdened; filling all things[l] and yet not included; the creator[m] protector, nourisher[n], and maintainer of al thinges:

m 1 Tim. 1, 17
n Ecc. 23, 19
o Mala 3, 6
p Ps. 102, 25
q 1 Ti. 6, 16
r Iob. 23, 8
s Baru. 3, 24
t Psa 139, 7
u Lam. 3, 19
x Ex. 15, 15
y Iob. 11, 7
z Ps. 139, 6
a Psa 107, 24
b Ro. 11, 23
c Deut. 7, 21
d Malac. 1, 6
e Psal. 33, 8
f Deut. 6, 13
g Psa. 90, 1
h Wis. 7, 27
i Iohn 5, 17
k Hebr. 1, 3
l Ecc. 23, 18
m Genes. 1, 1
n Ps. 104, 27

o Luk.15,4 Seeking[o], when thou lackeſt
p Wiſ.11,23 naught; louing[p], yet not inflamed; ielous[q], and yet vnmooued; thou repenteſt[r], and yet art
q Exo.20,5
r Gen.6,6 not greeued; thou art angrie[s], &
s Pſa.79.5 yet not diſquieted.

t Wiſ.7,27 Thou changeſt thy workes[t], but not thy counſel[u]; thou receiueſt what thou findeſt not, and neuer looſedſt:

u Pſal.33,11 Thou art neuer poore, yet art thou glad when thou getteſt; at no time couetous, yet exacteſt vſurie.

Many are bountiful to binde thee vnto them, yet whoe hath aught which is not thine[x]?

x 1 Co.4,7 Thou payeſt debtes, owing naught, thou forgiueſt debtes[y], and yet forgoeſt nothing;

y Mat.18,27 Thou quickeneſt al thinges[z], thou haſte created all thinges[a], thou art euery where[b], and euery where whole:

z 1 Ti.6,13
a Iohn 1,1
b Ecc.16,18 Thou mayeſt bee vnderſtood, but

but not seene [c], and arte no where wanting [d]; yet arte thou far from the cogitations of the wicked [e].

[c] 1 Tim. 1.17
[d] Psa. 139.7
[e] Pro. 15.25

There art thou, where thou seemest not to bee; for where thou art not to shew fauour, thou art to execute vengeance.

Thou touchest all things, yet not all alike; for some thinges thou touchest, that they may onlie be, and not liue, perceaue, and discerne;

Some thinges thou touchest that they may liue, and haue sense, but not discerne:

And somethings also thou touchest, that they may bee, and perceiue, and discerne too.

And although at no time thou art vnlike to thy selfe; yet touchest thou diuers thinges diuerslie;

Thou art present alwaies euery where; yet art thou hardlie to

be found out:

We follow thee ſtanding, yet can we not lay hold vpon thee:

Thou poſſeſſeſt all thinges [f], fillest al thinges [g], compaſſeſt all thinges, ouerpaſſeſt all thinges, and beareſt vp al things [h].

[f] Pſal 50,9
[g] Pſa. 139,7
[h] Hebr 1,3

And yet thou beareſt not of one parte, and of another art ouerpaſſed, neither of one parte filleſt thou, and of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſſeſt, and in ouerpaſsing beareſte: Againe thou teacheſt the heartes of the faithfull [i], without noiſe of words.

[i] Iſay 54,13

Thou reacheſt from one end to another mightilie [k], and comelie doſt thou order al things.

[k] Wiſdo. 8,1

Thou art neither inlarged by places nor changed by times [l].

[l] Pſa. 102,24

Neither is there any receſſe, or acceſſe vnto thee, but thou dwel-

dwelleſt in the lighte that none can attaine vnto [m], whome neuer manſawe, neither can ſee. Abiding in thy ſelfe quiet, thou goeſt about the whole worlde, euerie where, beeing altogither al whole euery where.

[m] 1 Ti. 6, 16

For thou canſt neither bee cut nor deuided, becauſe thou art truelie one [n]; nor yet be broght in parts, in as much as al whole thou keepeſt the whole, filleſt the vvhole, lighteneſt and poſſeſſeſt the whole.

[n] Deut. 6, 4

The bottomles depth of this myſterie neither the minde of manne can conceiue, nor the tongue of orators expreſſe, nor the moſt learned bookes in any librarie make euidente. Were the whole worlde repleniſhed with bookes, yet could not thine vnſpeakeable knowledge bee vttered, becauſe thou art indeede vnutterable: thou canſt

by no meanes be either written or concluded, beeing the fountaine of Gods heauenlie lighte and the ſonne of eternal brightnes.

For thou art great without quantitie, and therefore vnmeaſureable; good without quality, and therefore in deede and ſoueraignlie good; yea, to ſaie the truthe, there is none good but thou alone[o], whoſe wil is a work and whoſe will is abilitie.

[o] Mat. 19, 16

Who haſt of nothing created al things[p], the which thou madeſt, euen onelie becauſe thou wouldeſt.

[p] Geneſ. 1, 1 Hebr. 1, 1

Who poſſeſſeſt all thy creatures without any lacke; gouerneſt them without labour; and ruleſt them without paine; for there is nothing either of things on high, or of things below, that can diſturbe the order of thy gouernment.

Who

Who art in all places without any place; and containeſte all thinges without encloſure, and remaineſt euerie where [q] without ſeat or motion.

[q] Ecc. 23, 18

Who neither art the author of ſinne [r], (which thing onlie thou canſt not doe [ſ], who canſt do all things [t]) neither haſt thou been ſorie for aught which thou haſt doone, neither art thou diſturbed with anye commotion of the mind, nor haſt anye loſſe by the deſtruction of the vvhole world.

[r] Ecc. 15, 20
[ſ] Pſal. 11, 5
[t] Exod. 6, 3

Who neither commendeſt [u], nor commandeſt wickednesſe [x] whoe at no time lyeſt [y], becauſe thou art the euerlaſting truth [z].

[u] Pſalm. 5, 4
[x] Ecc, 15, 20
[y] Rom. 3, 4
[z] Pſa. 119, 2

By whoſe goodneſſe we were created [a], by whoſe iuſtice wee are puniſhed [b]; by whoſe mercy we are ſaued [c].

[a] Gene. 1, 26
[b] Dani. 9, 4
[c] Pſal. 103, 3

For we are to worſhippe inſteed of God nothing [d] be it celeſtial,

[d] Exo. 20, 3

leſtial, or of the ſubſtance of the fire, or earthlie, or elſe howſoeuer ſenſible.

[e] Exod. 3, 14 [f] Malac. 3, 6 For thou art what thou art[e], and changeſt not[f]. To whom chieflie belongs that which the Greeks cal *On*, the Latins *Ens*, bicauſe thou art alway the ſame [g], and thy yeares ſhall not faile.

[g] Pſ. 102, 27 Theſe, & much mo things haue I lerned of the holie mother the

[h] Iohn. 4, 26 Church[h], whereof through thy grace I am made a member.

Of her haue I learned howe

[i] Pſa. 89, 10 [k] Ioh. 17. 10 [l] Ioh. 4, 24. thou the alone[i], and true God[k] both haſte no bodie[l], and alſo art vnſubiect to paſsions: and now nothing of thy ſubſtance or nature is anie vvaie violable, or changable, or compounded or created; and therefore certaine it is, howe thou canſt neyther bee perceiued by anie bodilie eies[m], nor could euer bee

[m] Exod. 33, 20 ſeene in thy proper nature of a-

nie

ine mortal man[n]. [n] Iohn 1, 18

For hence it maye euidentlie be gathered, that where angels do now behold thee: there we also after this life shal see thee[o]. [o] Reu. 22, 4

Nay, the very Angels neither are able to see thee as thou arte in thy selfe.

Nay, to conclude, the almighti Trinitie is knowne to none, but to thy selfe onlie.

Chap. 29.

Of the vnitie of persons, and pluralitie in God.

AND thou an vnitie of the Godhead, thorough the pluralitie of persons manifold, art in number infinite, and therefore measureablie vnmeasureable, and waightilie vnwaiable.

For we acknowledge no beginning of the soueraigne goodnes,

nes, the which thou art, of whó thorough whom, in vvhome all things, but through participation thereof we ſay al good things are[a].

[a] 1 cori. 4,7 Iames 1,17

For thy diuine eſſence hath alwaies byn, and yet is without matter, althoughe it lacke no forme, to weete, infourmed, the forme of formes, the moſt welformed forme, the which while thou imprinteſt as a ſeale to euery particular thing, thou makeſt them doubtleſſe to differ from thy ſelfe without anye either of your augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature[b].

[b] Iohn. 1, 1

O ſimple trinitie, and Triple vnitie, God, whoſe almightines both poſſeſſeth, and ruleth, and repleniſheth all thinges which thou haſt created.

Neither in ſaying howe thou filleſt al thinges, meane we that they

they conteine thee, but rather that thou conteinest them, neither by partes fillest thou all thinges, nor yet may it be thought, that euerie thing according to the greatnes of the portion it hath, receiueth thee; that is, the greeteſt thinge more, and the ſmalleſt thing leſſe; thou rather being in al thinges, or more trulie al things in thee[c], whoſe omnipotencie includeth all things, neither can any manne finde a waie to eſcape thy power[d].

[c] Acts 17.28

[d] Pſ. 139. 7

For whoſoeuer hath not thy fauor, can by no meanes auoide thy diſpleaſure, as it is written[e], Neither from the Eaſt, nor from the Weſt, nor from the South, but God is the iudge. & againe[f], Whither ſhall *I* goe from thy ſpirit, or whither ſhall I go from thy preſence?

[e] Pſal. 75, 6

[f] Pſa. 139, 7

The rumenſitie of thy diuine greatnes is this, that we knowe thee

thee to be within al thinges, not as included, and without all things, yet not as excluded. And therfore thou art within, that ÿ maiſt containe al: and therfore without, that al thinges may be comprehended within the immenſitie of thy circumſcribed greatnes.

So then by that thou art within, thou art knowne to be a Creator, by that thou art without, wee perceiue how thou art the gouernor of al things.

And leaſt al things which are created, might be without thee, thou arte within, and vvithout, that al things may bee included of thee, not by local greatneſſe, but by thy mightie preſence, who art euerie vvhere preſent, and all thinges preſent before thee[g]: althoughe ſome vnderſtand theſe things, yet ſome doe not.

[g] Ecc. 15, 18

The

The vnitie then of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou arte a Trinitie in Vnitie, and a Vnitie in Trinitie, ſo canne you not haue a ſeparation of perſons.

Sometime indeede thoſe perſons are particularlie named [h], but ſo thou wouldeſt, ô god the Trinitie, declare thy ſelfe inſeparable in perſons, that there is no name in any one perſon, but may bee referred vnto another, according to the rule of relation. [h] Mar, 3, 16

As the father vnto the ſonne and the ſonne vnto the Father; ſo hath the Sonne true relation both vnto the Father and the Sonne.

Alſo thoſe names which ſignifie either your ſubſtance, O God, or perſon, or power, or eſſence, or els what, whiche properlie

perlie is called God, do equally agree to al the persons, as great God, almightie, eternal, and generallie al thinges, which naturally are spoken of God.

So that there is no name of nature, which so may agree vnto thee God the Father but the same also may fitlie bee referred vnto the sonne and holy ghost.

We saie how thou the Father art naturallie God, so is the son naturalie God, & the holy ghost naturallie, & yet not three gods, but one God naturallie, the Father, the Sonne, and the holie ghost.

And therefore, O God holie Trinitie, in persons thou art inseparable, in sense are they to be vnderstood, though in sounde you haue separable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the

the persons in the holie Trinitie which is one[i], verie God[k], cannot be diuided, for that the name of euerie person, respecteth alwaie another person.

i Psa. 86,10
k Iohn 17,3
1 Thes. 1,9

If I saie the Father, I point vn to the *S*onne, and if I name the sonne, *I* presuppose a father, if I mention the holie spirit, I must necessarily vnderstand of whom hee is the spirite, namelie of the Father and the son.

For this is the true faith, proceeding from sound doctrine: this vndoubtedlie is the catholike and right faith, which God of his goodnes hathe taught me in the bosome of the mother church[l].

l Gala. 4,26

Chap. 30.

A zealous praier vnto the blessed Trinity.

WHerefore, O Lord, my faith, which thou hast giuen me to my saluation,

tion, calleth vnto thee.

For the faithfull ſoule liueth by faith[a]; he enioyeth in hope[b] which one daie hee ſhal behold in thee.

a Rom. 1. 17
b 1 Co. 13. 12

O my God, vnto thee crieth my pure conſcience, and the ſweete loue of my faith, which the darknes of ignorance being driuen away, thou haſt brought vntó ý knowledge of the truth; which alſo thou haſte plucked from the fooliſh bitternes of this worlde, and made comfortable and pleaſant to me through thy ſweet loue.

Vnto thee, O bleſſed Trinity, doth the cleere voice, and ſyncere loue of my faith cal, which nouriſhing the ſame from the cradle, thou haſt inlightened alwaie by the light of thy grace; and confirmed mightilie in me through the inſtructions of our mother the church.

Vnto

Vnto thee, do I cal, ô happy, and blessed, and glorious, and single Trinity, Father[c], & Son[d], and holy Ghost[e].

God[f], Lorde[g], and Comforter[h], loue, grace, and communion[i], the begetter[k], the begotten[l], the renuer[m];

The verie light of the verie light[n], the very illumination;

The spring, the floud, and the watering:

Of one, al: thorough one al; in one, al things:

Of whom[o], through whom, in whom are al things;

The liuing life, the life from the liuing, the quickener of such as liue[p].

One of himselfe; one of one; one of two:

A being of himselfe, a Being of another; a Being from both;

The Father is true[q], the sonne truth[r] & the holie Ghost truth[s]:

So

[c] Mat. 11, 25
[d] Iohn. 3, 16
[e] 2 co. 13, 13.
[f] Deute. 6, 4
[g] Deut. 6, 13
[h] Ioh. 10, 16
[i] 2 co. 13, 13
[k] Hebru. 1, 6
[l] Acts 13. 33
[m] Titus. 3, 5
[n] Iohn. 1, 4
[o] Ro. 11, 36
[p] Iohn 5, 21
[q] 1 Iohn 5, 9
[r] Iohn. 14, 9
[s] 1 Iohn 5, 6

So that the Father, the world and the Comforter, are one essence[c], one power, one goodnes, & one blessednes, of whom through whom, and in whom, are al thinges blessed, whatsoeuer things are blessed.

[c] 1 Iohn 5, 7

Chap. 31.

How that God is the true & the soueraigne life.

O God, the true and the soueraigne life, of whom, through whom, & in whom al things doe liue[a], whatsoeuer things do liue truelie, and in happie state.

[a] Act. 17, 28

O God, euen goodnesse and goodlines; fro whom[b], through whom, and in whom are al good and goodlie thinges, which are good and goodly.

[b] Iam. 1, 17

God, whose faith quickneth, hope erecteth, and loue linketh vs.

God,

God, who haſt commanded vs to praie vnto thee[c], and makeſt thy ſelfe to bee found, and openeſt to him which knocketh.

God, whom none forgoeth but the deceaued, none ſeeketh but the admoniſhed[d], and no man findeth but the purged[e].

God, whom to know is life[f], whom to ſerue is to raigne, and whome to loue is the ſaluation and ioy of the ſoule.

Thee, both with my lips, and with mine hart, and with al my ſtrength, *I* do praiſe, bleſſe, and worſhip, to thy clemencie and goodneſſe I doe yeeld humble thanks for al thy benefits, and to thy maieſtie doe *I* ſinge, Holie, Holie Holie[g].

O bleſſed Trinitie, *I* beſeech thee vouchſafe to com into me, and to make me a meet temple for thine holines.

I doe pray the father through the

[c] Matth. 7, 7

[d] Ioh. 6, 44.
[e] Matth. 5, 8
[f] Iohn, 17. 3

[g] Eſay 6, 3

the ſonne; I praie the Sonne through the Father: I praie the holie ſpirite by the Father and the ſonne, that all wickedneſſe may be ſet farre awaie fro mee; and that al the holy vertues may be implanted within me.

O infinite GOD, of whom, through whom, and in whome are al things made, both viſible and inuiſible[h], which incloſeſt thine outward works, and filleſt thine inward; gouerneſt them aboue, & beareſt them below[i], keepe mee the worke of thine handes[k] which truſt in thee, and hope only in thy mercie. Keepe mee I beſeech thee, both heere and euery where; now and alwaie, within and without, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares of the enemie againſt me.

[h] Colo.1,16

[i] Heb.1,3

[k] Pſal.100.3

Thou art God almightie[l], the keeper

[l] Gen.35,12

keeper and protector of all that trust in thee[m], without vvhome none is in safetie, no man is free from danger. [m] Ps. 18. 30

Thou art God, and beside thee there is none other[n], eyther in heauen aboue, or in earth beelowe; which doest great things and vnsearchable[o], and maruellous things without number. [n] Deut. 4, 39 [o] Iob. 5, 2

Meete is it that thou be praised, that thou be honoured, that thou bee magnified with commendations:

To thee the whole troupe of Angels; to thee the heauens and al the powers do sing, and continuallie yeelde praises, as creatures to the Creator, seruauntes to the Lorde, souldiers to theyr King:

Euerie creature doeth extoll, and euery soule dooeth glorifie thee the holie, and vndeuided Trinitie.

Chap. 32.

A forme of thankesgiuing vnto God.

TO thee the holye & humble mē of hart [a], to thee the spirits and soules of the righteous; to thee doe al the supernall citizens, togither withe all the orders of blessed spirites, yeeld humble praise and glorie, and exalt thee aboue all thinges for euer.

[a] song of ye three children, ver. 87

O Lorde, gloriouslie and honorablie do those heauenlie citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea and I too a miserable sinner doe exceedinglie desire to praise thee, & greatlie do I loue to loue thee aboue al things.

O my GOD [b], my life [c], my strength,

[b] Psalm. 7, 1
[c] Psal. 42, 8

ſtrength[d], and my praiſe[e], giue me grace to praiſe thee.

Put thy light in mine hert, and thy word into my mouth; that both mine heart may thinke vp on thy glorie, and my tongue ſing out thy praiſes euerie daie[f] But forſomuche as praiſe is not ſeemelie in the mouth of a ſinner[g], and I am a man of polluted lips[h]: purge mine hart, I beſeech thee, from all iniquitie[i]; ſanctifie mee both within and without, O almighty ſanctifier, and make me worthie to ſound forth thy praiſe.

[d] Pſal. 18, 1
[e] Pſa. 118, 14
[f] Pſal. 71, 8
[g] Ecc. 15, 9
[h] Eſaie. 6, 5
[i] Pſalm. 51. 7

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I pray thee, the ſacrifice of my lips, and let it be acceptable in thy ſight, and aſcende vp vnto thee like a ſweet ſmellin gſauor.

Let thine holie memorie, and thy bleſſed ſweetneſſe poſſeſſe

my whole ſoule, and rauiſh me with deſire of inuiſible things.

Let my ſoule *I* beſeech thee, paſſe from viſible vnto inuiſible; from terreſtriall vnto heauenlie, vnto eternall from tranſitorie thinges; let it paſſe *I* ſaie, and ſee thy wonderful viſion.

k Pſ. 117, 2
l 1 Iohn 4, 8
m 1 Tim. 1, 17
n Pſal 31, 14

O eternal veritie[k], & true charitie[l], and deere eternitie[m], thou art my God[n], vnto thee doe I ſighe, after thee doe I couet, on thee doe I thinke, vnto thee doe I deſire to come night and day: who ſo knoweth thee, knowes the truth[o], knowes eternitie.

o Iohn, 14, 6

Thou ô truth, beareſt the preeminence aboue all things whó wee ſhall beholde euen as thou art[p], when as this blinde and mortal life is paſſed away, wher in it is ſaide vnto vs, Where is thy God[q]? And *I* ſaie, Thou art my God[r].

p 1 Ioh. 3, 2
q Pſal. 42, 3
r Pſal. 31, 14

Somwhat *I* breath after thee when

when I powre out my ſoule vpon thee in the voice of ioye and confeſſion, as one that maketh good cheer, and keepeth a feaſt, and as yet is penſiue, becauſe it ſlideth backe, and becommeth a deepe, or more trulie perceiueth it ſelfe as yet to bee a verie deepe indeed.

My faith, which thou haſt inflamed in the nighte before my feete, ſayeth to it, Why art thou caſt downe my ſoule[r]; and why art thou diſquicted within mee? Wait on God; his word is a lanterne vnto my feete[t]. Wait and perſeuere, vntill the night, euen the mother of the wicked, bee gone awaie, v ntil the wrathe of God, whoſe children we ſome time were[u], be paſſed away.

[r] Pſal. 43,5

[t] Pſ. 119,105

[u] Epheſ. 2,3

For we haue bin yer this darknes[x] vntill this ſtreame of vvaters flow awaie, wee carrie yet the remnants in the bodie dead

[x] Epheſ. 5,8

in reſpect of ſinne, vntil the daie doe riſe, and ſhadowes depart; wait on God, in the morninge I ſhal ſtand before him, and behold, and alwaies praiſe him.

y Pſal.5,3. *In* the morning *I* wil directe me vnto thee[y], and beholde the health of my countenance, euen my God, who ſhal quicken our mortal bodies[z], becauſe of the

z Rom.8,11 Spirit dwelling in vs, that nowe

a Epheſ.5,8 we may be light[a], while yet we are ſaued by hope[b], and are the

b Rom.8,24 children of lighte, and the chil-

c 1 Theſ.5,5 dren of the day[c] not of the night neither of darknes.

d Epheſ.5,8 For we were once darkenes[d], but are now light in the Lorde,

e 1 co.13,12 and yet through faithe[e], not as we ſhal bee. Hope that is ſeen is

f Rom.8,24 no hope[f].

O Lord, that immortall people of thine Augelles doe praiſe thee; and the celeſtiall powers

g Eſaie.6,1 doe magnifie thy Name[g], who

haue

haue no neede eyther to reade this our ſcripture, or to knowe thee the holy & ſingle Trinitie.

For they alwaies beholde thy face[h], where they read without ſyllables of time, what thine eternall pleaſure is: they reade, they chooſe, and they loue; yea, alwaies they reade, and vvhat they reade they forget not. [h] Mat. 18, 10

By chooſing and louing, they reade this conſtancy of thy counſel, & their booke ſhal at no time be ſhut and folded, becauſe thy ſelfe art, and wilt euerlaſtinglie be this to them.

O much bleſſed are thoſe heauenlie powers, that canne relygiouſlie and purelie with an exceeding delight and vnſpeakeable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioyce, forſomuch as alwaies they beholde that which

offereth them continuall occaſion both to praiſe and reioiſe.

But wee preſſed downe with the waight of fleſh[i], and placed farre awaie from thy counte-
[k] nance [k] in this exile[l], and diſtracted thorough varieties of the world, we alas are not able worthilie to praiſe thee, through faith we praiſe thee, not of perfect knowledge[m].

But thoſe angelicall ſpirites praiſe thee of knowledge[n], not thorough faith: for our fleſhe is the cauſe, why we praiſe thee otherwiſe than they do.

Notwithſtanding, albeit wee ſinge praiſes to thee after diuers ſorts, yet thou art but one God [o], creator of al thinges[p], to whō is offered the ſacrifice of praiſe both in heauen and in earth, but one daye wee ſhall come vnto their companie, with whom alwaies wee ſhall ſee thee[q], and

[i] Wiſd. 9, 15
[k] 1 Cor. 13.
[l] Heb. 11, 13
[m] 1 co. 13, 12
[n] Mat. 18, 10
[o] Deut 6, 4
[p] Geneſ, 1, 1
[q] 1 co. 13, 12

praiſe

praiſe thee without ceaſing.

Now then O Lorde, graunt that while I do liue in this fraile bodie, both mine heart, and my tongue, and all my bones may glorifie thee, and ſaie[r], Lorde, who is like vnto thee! [r] Pſa. 35, 10

Thou art God almightie[s], whom three in perſons[t], yet but one in ỹ ſubſtance of the Godhead wee ſerue and worſhippe, namelie, the Father vnbegotten, the Sonne onelie begotten of the Father[u], the holie ſpirite both proceeding from, and remaining in them both, an holie and a ſingle Trinitie, one God almightie: [s] Exod. 6, 3 [t] Matt. 3, 16 [u] Ioh. 3, 16

Which when wee were not, diddeſt mightily make vs[x], and when thorough our ovvne default wee were loſte, mercifullie and maruelouſlie haſt deliuered vs[y]. [x] Gen. 1, 26 [y] Pſal. 103. 1

Oh ſuffer vs not to prooue

neither vngratefull for ſo great benefits, nor vnworthie ſo manifold mercies.

Vnto thee do *I* praie, ſue, and beſeech, increaſe my faith, increaſe mine hope, yea, and increaſe my loue alſo.

Through that ſame thy goodneſſe, make vs to bee euermore
z Col. 16. 23 ſtable in faith[z], and fruitfull in al
a Col. 1, 10 good workes[a], that by a righte faith and works agreeable vnto faith, wee may come thorough thy mercie vnto euerlaſting life, where ſeeing thy perfect and
b 1 Co. 13, 12 ful glorie euen as it is[b], we may worſhip thy maieſty, and made worthie to beholde thy glorie, ſing:

Glorie to the Father vvhich
c Pſal. 136, 1 hathe made vs[c], glorie to the
d Gala. 3, 13 Sonne who hath redeemed vs[d] glorie to the holie Ghoſte that
e Ro. 15, 16 hath ſanctified vs[e], glorie to the ſoueraigne and ſingle Trinitie,

whoſe

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whose workes are vnseparable, and whose kingdom hath none end[f].

Vnto thee belongeth al praise all commendation, all honour, blessing, and loue, honour, and power, and might be vnto thee our God for euermore[g], Amen.

[f] Reu. 11, 15

[g] Reu. 7, 12

Chap. 33.

A complaint, that man is not moued in hart through contemplation, when as the angels, who see God tremble thereat.

PArdon, O Lord, O mercifull God pardon, pardon and shew mercy, forgiue mine ignorance; and my great imperfection.

O reiect me not, for that *I* dare be so bold with thee, whoe am thy seruaunt, not thy good seruant, whom would I were, but thine vnprofitable and euill, and ther-

therefore verie euill, becauſe I preſume without any contrition of the hart, and fluds of tears, and without due reuerence and
[a] Gen, 17. 1 feare, to praiſe, bleſſe and vvorſhip thee our almightie [a] God,
[b] Reu. 15, 1 terrible, and muche to bee feared [b].

For if the angels in honoring and praiſing thee doe tremble, filled with a maruellous reioycing; why do not I, when I come into thy preſence to praiſe thee and to offer ſacrifice, whie doe not I euen quake at the verie heart, why bluſh *I* not in countenance, why do not *I* ſtammer in my ſpeeche, and why ſhedde I not plentifull teares from mine eies?

Alacke, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I marualle much with my ſelfe, while with the eies of my faith *I* beehold

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holde thee, who art verie terrible.

But who can do this without the helpe of thy grace? for it is thy mercie whiche doth saue vs al[c]. [c] Rom. 9,23

O wretch that I am, how senseles is my soule become, that it is not muche dismaied, vvhile it standeth before God, and soundeth out his praises!

O wretch that I am, howe is mine hart hardened, that mine eies doe not powre out euen floudes of teares, while I fellow seruant reason before my Lorde [d], a man with GOD [e]; a creature with the Creator [f]; I who am made of the slime of the erth [g], with him who hath created al things of nothing [h]. [d] Mala. 1,6 [e] Exo. 20, 1. [f] Psal 100,3 [g] Gen. 1,26 [h] Hebr. 1,1

Behold, O my Lorde, I place my selfe before thine eies, and what *I* thinke secretlie of my selfe in mine hart, I make others

to

to knowe.

But O God, who art riche in mercie[i], and liberall in thy re-
[i] Epheſ, 2, 4 wardes, giue mee of thy riches, that through them *I* may ſerue thee. For none otherwiſe can wee either ſerue or pleaſe thee, but of thy guift[k]; pierce, *I* bee-
[k] Iame 4, 17 ſeech thee, my fleſhe with thy feare; let mine hart reioice, that I may feare thy name.

Oh that my ſinfull ſoule did ſo feare thee, as did that holy man who ſaide, Gods puniſhmente
[l] Iob 31, 23 was fearefull vnto me[l].

[m] Iam. 1, 17 Wherefore O God, who art the giuer of all good thinges[m], giue mee amonge thy praiſes a well of teares, togither with a pure hart and ioyfull mind, that louing thee perfectlie, and lauding thee worthilie, in the verie palatte of mine hart, *I* may perceiue, taſte, and ſauour, how ſweete thou art and pleaſant, O Lord:

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Lorde: as it is written, Taſt ye and ſee how gratious the Lord is[n], bleſſed is the man that truſteth in him.

[n] Pſa. 3 4. 8

Bleſſed is the people that can reioice in thee[o]: bleſſed is the man whoſe ſtrength is in thee[p] and in whoſe hart are thy waies in the vale of teares, in the place which he hath appointed.

[o] Pſ. 89. 15

[p] Pſal. 84,5

Bleſſed are the pure in heart[q] for they ſhall ſee God.

[q] Math. 5, 8

Bleſſed are they which dwell in thine houſe O Lorde for euer and euer, they will praiſe thee[r].

[r] Pſal. 84. 4

Chap. 34.

A praier verie forceable to moue the mind vnto Religion, and the loue of God.

O Ieſus, whoe art our redemption[a], our loue & deſire, God of God[b], helpe me thy ſeruant.

[a] Galat. 4. 4

[b] Iohn 8, 42

Vpon

Vpon thee do I cal, vnto thee doe I crie from the very bottom of mine hart.

For thee do I cal into my ſoule, O enter thereinto, and ioine it to thee, that thou maiſt poſſeſſe the ſame without ſpot or wrinkle[c].

[c] Ephe. 5, 27

For a moſt cleane Lord, muſt haue a cleane habitation.

O then ſanctifie me thy veſſel which thou haſt made[d], purge mee from all wickedneſſe, fil me with thy grace, and being repleniſhed keepe me ſo, that *I* may be a meet temple[e] for thy dwelling both here and for euer.

[d] Iob 10, 8

[e] 1 cor. 3, 16

O moſt good, moſt gracious, louing, deere, mightie, deſired, pretious, amiable, and glorious god, ỹ art to me than hony ſweeter, than milke or ſnowe fairer, than nectar more pleaſant, than gold and iewels more pretious, and deerer than all the wealth

and

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and promotions of the worlde.

What do I ſaie, O my GOD mine onlie hope, and ſo infinite mercie? what do I ſaie, ô happie and quiet ſweetnes? what doe I ſaie, when I ſaie theſe things? I ſaie what I am able, but I ſaye not all that I ſhoulde, woulde to God I could ſaie, as the melodious quiers of angels do ſay!

Oh how willinglie woulde I powre out my ſelfe wholelie in thy praiſes! howe deuoutelie without ceaſing woulde I ſinge foorth thoſe Pſalmes of heauenlie muſicke, vnto the laude and praiſe of thy Name, in the mids of thy congregation!

Notwithſtanding, becauſe I cannot do ſo, ſhal I be ſtil? woe to them which talke not of thee who openeſt the mouthe of the dumbe[f], and makeſt the toungs of babes eloquent. Wo to them which talke not of thee, for they

[f] Wiſ. 10, 21

which

which babble much are dumbe when they ſing not thy praiſes.

Who can praiſe thee worthilie enough, O vnutterable power and wiſedome of the Father!

And albeit I canne not finde words, wherewithal *I* may ſufficientlie expreſſe the almightie, and al skilfull worde; yet vntill thou call me vnto thee, where I may praiſe thee as I ſhould, and ought, I wil ſay what I am able. Wherefore, mine humble requeſt is, that thou wouldeſt reſpect, not that which I now doe ſaie, but that which I deſire to ſaie.

For indeede, *I* doe mightilie deſire to ſpeak of thee as I oght and as becommeth me, bicauſe to thee praiſe, to thee Pſalmes, to thee all honour, and glorie is dueg. g 1 Tim. 1. 17

Then knoweſt thou O God, who knoweſt the ſecret cogitations

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tions of the hart[h], thou knowest howe to mee thou art more acceptabe and deere, than either heauen, or earth, or any thing contained in heauen or earth. For I doe loue thee aboue heauen, and aboue earth, and more than anie thinges which are in heauen or earthe: yea for the loue of thy name, no transitorie thinges[i] doubtlesse are to be loued.

[h] Psa.7,9 Acts,15,8

[i] 1 Cor.7,31

O my God, exceedinglie doo I loue thee; and more and more I desire to loue thee.

Grant *I* beseech thee, that I may loue thee euermore, not onelie as *I* would, but also as *I* should, that thou only maiest be in my thought and meditation, Of thee let me meditate in the daie time and cease not, of thee let me thinke in the night when *I* am a sleepe; with thee let my spirit reason; and my soule let it talke

talke with thee.

With the lighte of thine holie contemplation let mine hart be inlightened, that thorough thy direction I may go from ſtrength vnto ſtrength[k], and ſo at length behold thee the God of gods in Zion, whome now I ſee indeed through a glaſſe darkelie[l]: but then face to face, where I ſhall know thee euen as I am known

Bleſſed are the pure in hart[m]: for they ſhall ſee God. Bleſſed are they whiche dwell in thine Houſe[n], O Lord, for euer and euer they will praiſe thee.

Wherefore by al thy mercies wherewithall wee be deliuered from euerlaſting damnaton[o], I beſeech thee, O Lorde, mollifie mine hard and ſtonie, and flintie and iron heart, with thine holie and mightie ointmente; and throgh the fire of compunction make me at al houres to ſeeme

[k] Pſal. 84, 7

[l] 1 co. 13, 12

[m] Matth 5, 8

[n] Pſa. 84, 4

[o] Rom. 9, 23

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a liuing ſacrifice in thy ſight[p]. [p] Rom.12,2

Cauſe me to haue alwaies a contrite, and an humbled heart with a floude of teares in mine eies.

Cauſe me from the bottome of mine heart vtterlie to die to this world, & through the greatnes of thy feare and loue ſo to forget tranſitorie thinges, that I may neither weepe nor reioice at; neither feare nor loue anie worldlie thing; neither bee corrupted with proſperitie, nor bee ouerthrowne by aduerſitie.

And forſomuch as thy loue is ſtrong as death let the firie and pleaſant force of thy loue ſvvallowe vppe mine heart, I beſeech thee, from al things that are vnder heauen, that *I* may cleaue vnto thee alone, and be fed with the onelie remembrance of thy ſweetnes. [q] Sal. ſongs 8. verſ. 6

Let thy ſweet ſauor, O Lord, let

let the ſweet ſauour of thee, I praie thee deſcend, yea let it deſcend into mine hart; and let the comfortable loue of thine holie name enter euen into my ſoule.

O let the maruellous and vnſpeakeable ſweetenes of thy ſauour come vnto me, which may both raiſe vp in my breſt a continual deſire after thee, and fro mine heart bring the veines of water ſpringing vp into euerla-
[r] Ioh. 4, 14 ſting life[r].

Thou art vnmeaſureable, O Lord & therefore without mea ſure thou ſhouldſt be loued, and praiſed of them whom thou haſt
[f] 1 Pet. 1, 18 redeemed with thy pretious bloud[f].

O moſt gratious louer of man-
[t] 1 Ioh. 3, 16 kind[t], moſt merciful Lord, and righteous iudge, to vvhome all iudgement is committed by the
[u] Iohn, 5. 22 Father[u], by the moſt wiſe iudgment of thine equitie thou haſt gi-

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giuen out, how the children of this world[x], of night & of darknes, with a more earneſt deſire, endeuor, and ſtudie do loue and ſeeke after tranſitorie riches & fleeting promotion; than vvee thy ſeruantes can loue our God, by whome we are both made[y] and redeemed.

[x] Luk. 16, 8

[y] Gen. 1, 26
[z] Gala. 3, 13

For if one man do ſo entirelie loue another, that he can hardlie beare the abſence of his friend; if the wife with ſo great a fire of good wil be ioyned to her huſband, that in reſpect therof, ſhe can at no time be at reſt till ſhee haue his companie: with what a good wil, with what a care, with what a zeale ought the ſoule, which through faith of hir part, & through mercie on your part betrothed to thee, to loue thee the true [a] GOD, the fayreſte ſpouſe[b], who haſt ſo loued, and ſaued vs; who haſt done ſo manie,

[a] Math. 1, 23
[b] 2 Co. 11. 2

nie, ſuch and ſo great things for our ſakes.

And although theſe weake things haue their comforts, and their loues: yet doe they not ſo delight, as thou our God doeſt. For in thee do the righteous reioice, becauſe thy loue is ſweet, and quiet. For thou doeſt repleniſh the hearts which thou poſſeſſeſt, both with ſweetnes, with ioy, and with tranquilitie.

Contrariwiſe the loue of this world and of the fleſh is troubleſome and vnquiet, neither ſuffereth it the minds whom it entereth into at anie time to bee at reſt. For continuallie it mooueth them with ſuſpicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righteous: and good cauſe why. For with thee is an aſſured quietnes, with thee is the life void of all

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all troubles.

O Gratious God, who ſo entereth into thee, entereth into his maiſters ioy[c], and ſhal feare no more: but ſhal fare wel in the place of happines, ſaying, This is my reſt for euer[d]; here will I dwell, for I haue a delight therin; and againe, The Lord is my ſhepheard[e], I ſhal not want; he maketh me to reſt in greene paſtures.

[c] Mat. 25, 21

[d] Pſa. 132, 14

[e] Pſal. 23. 1

O deere Chriſt, ô ſweete Ieſu, repleniſh mine heart, I beſeech thee, with the vnquẽchable fire of thy loue, with a continual remembrance of thee; ſo that as a burninge flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gratious Lord, make thou mee vnfainedlie to loue thee, and through deſire of thee to laie downe the burden of all

fleſhlie deſires, and the importable waight of earthlie affections, which beateth and peiſeth downe my ſoule; that by the ſauor of thine ointments running amaine after thee, I may ỹ more ſpeedilye diſcerne, by the conduction of thee my Capitaine, to come vnto the contemplation of thy faireneſſe, there to be throughlie ſatisfied.

For two ſorts of loue, wherof the one is good, and the other naught; the one ſweete, and the other vncomfortable; can not abide at one time togither in one bodie.

And therfore, who ſo beſides thee loueth any thing[f], thy loue ô God, is not in him[g], thy loue, I ſaie, euen the loue of ſweetenes, and the ſweetenes of loue; the loue which trobleth not, but delighteth, the ſyncere & chaſt loue abiding euerlaſtinglie; the

[f] Mat. 10, 37

[g] 1 Ioh. 2, 15

loue

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loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, O ſweet Ieſu, who art the verie loue[h], and my God[i], inflame me wholie with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioie and mirth, with the delight & deſire of thee, the which is both holie and good, chaſt and pure, quiet and ſecure, that filled euen topfull with the ſweetenes of thy loue, and wholelie ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with al mine hart[k], and with all my ſtrengthe, hauing thee alwaies and in al places bothe in mine heart and in my mouthe, and before mine eies, ſo that ſtrange loues may find no place at al in me.

h 1 Ioh. 4, 8
i Mat. 4, 10
k Deut. 6, 5

Heare mee ô my God, heare me, O light of mine eies; heare my petition, and grant my peti-

tion, that thou maieſt heare me. Gratious, & moſt merciful god, ſtoppe not thine eares againſte me, becauſe of my ſinnes, but of thy wonted goodneſſe receiue the praiers of thy ſeruaunt, and graunt me the effect of my petition and requeſt, Amen.

Chap. 35.

A deuout praier for grace, to praiſe and to thanke the Lord daily for his benefits.

O Lord, Chriſt, word of the Father[a], who cameſt into this worlde to ſaue ſinners[b], through the tender bowels of thy mercie I beſeech thee, amend my life, change my dealings, and reforme my maners: take awaie from me ſuch things as hurt my ſoule, and diſpleaſe thee; and giue mee that which thou knoweſt is pleaſing to thee

[a] Iohn 1, 1

[b] 1 Tim. 1, 15

and

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and profitable for my ſoules health.

Who can bring a cleane thing out of filthines[c], but thou alone? Thou art god almightie[d], of infinite mercie[e], which iuſtifieſt the vngodlie[f], and quickeneſt the dead in reſpect of ſin, whoe changeſt ſinners, and they are not.

a Iob. 14,4
d Ge. 35, 11
e Pſal. 45, 9
z Rom. 4,5

Remœue therefore from me whatſoeuer in mee diſpleaſeth thee. For thine eies doe beholde my manifold imperfections.

Send thine hand of mercie, I praie thee, vpon mee: and take awaie fro me whatſoeuer within me doth offend the eies of thy goodnes.

O Lorde, thou knoweſt both how ſound, and how ſicke I am. Heale my ſickeneſſe, and maintaine my health I beſeech thee.

O Lord, thou which helpeſt the weake, and preſerueſt the

healthfull; thou at a becke amendeſt the thinges which are broken and decaied, heale thou me, and I ſhal bee whole g, ſaue me, and I ſhalbe ſaued.

g Ier. 17, 14

For do thou vouchſafe in mine heart, thy field, to ſow the good ſeede, it muſt needes bee, that firſte thou wilt plucke out the thorns of my wickednes by the hand of thy mercy.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable, and louelie of al others, powre I praie thee, vpon mine heart the ſtreames of thy ſweetenes, and good will, that I may neither deſire, nor thinke vpon anie earthlie, or fleſhlie thinge h, but loue thee alone, and haue thee onlie both in mine hart and mouth.

h Mat. 10, 37

By thine owne finger vvrite thou within my breaſt a ſweete remembrance of thy comfortable Name, neuer to be blot out by

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by forgetfulnes.

Write thy will, and thy iuſtifications alſo vpon the tables of mine hart, that alway and euerie where I may ſet both thee the Lord of infinit ſweetnes, and thy lawes before my face.

Inflame my minde with that thy fire, which thou ſendeſt vpon the earthe [i], and wouldeſt haue increaſed very much, that day by day with abundance of teares I may offer vnto thee the ſacrifice of a contrite ſpirit [k], and of a broken hart.

i Luk.12,49

k Pſal.51,19

According as I deſire, and as from mine hart I craue, O ſweet Chriſte, O good Ieſu, giue mee thine holie and chaſt loue, that it may repleniſh, and hold, and poſſeſſe me altogither.

And giue me too a continuall wateringe ſtreame of teares, which is an euident ſigne of thy loue, that they alſo may teſtifie

to the worlde thy loue vvithin me, that they may declare and tel, how greatlie my ſoule doeth loue thee, ſeeing for the exceeding pleaſure it receiueth from thy loue, it cannot refraine from ſhedding teares.

O good Lord, ſometime I remember that good woman Anna[1], whiche came vnto the tabernacle to beg a ſonne of God of whome the ſcripture teſtifieth, how after hir teares & praiers, ſhe looked no more ſad: but when I remember ſo great vertue, and ſuch conſtancie of that woman, I am troubled in mind, and do bluſh againe, becauſe I behold how I wretch do grouel too much downward.

1 Sā, 1, 18

For if a woman did ſo weepe, and continue in weepinge, and that for a ſonne; how ſhould my ſoule weepe, yea and perſiſt in weeping, which ſeeketh, and loueth

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ueth God, yea and longeth too for to come vnto him! Howe shoulde the soule both groane, and be grieued, that seeketh after God night and daie! which esteemeth all thinges as naught beside Christe! for it is muche maruell, if teares bee not the meate of suche a soule, daie and night.

Regard therefore, and shewe mercie vpon mee, for the dolors of mine hart be increased.

Giue me thine heauenly comforte, and despise not the sinfull soule for which thou diedst [m].

O giue *I* beseech thee, the inward teares of hartie affection, which may both lose the fetters of my sinnes, and also repleniſh my soule euermore with thy celestiall comfort.

[m] 1 Timo. 1. verse 15.

Gladlie would I attain some portion in thy kingdome, if not among men aforetime, whose

ſteps I am vnable to imitate, yet at the leaſt among religious women.

And heere commeth into my remembrance the woonderfull deuotion of other women, that with a godlie affection ſoughte thee in the graue[n], that albe thy diſciples departed, yet went not from the ſepulchre, that ſate there heauilie lamenting, and weeping much & a long while, and riſing againe, with manie teares oftentimes went and peeped into the holes of the ſepulchre, and very diligently ſought if any where they could ſee thee whome earneſtly they ſoughte for.

[n] Matt. 28 1, Marke. 16, 1

Manie times went they vnto the graue, but to the louers too much was not often inough, for the vertue of a good vvorke is perſeuerance: and becauſe aboue the reſt they loued, both in louing

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louing they wept, and in weeping they ſought, and in ſeeking they perſeuered, and therefore they before al did find thee, ſaw thee, and talke with thee.

And not only ſo, but alſo they carried the tidings of your glorious reſurrection to ỹ diſciples themſelues, according as you bad and warned them, ſaying, Goe and tell my brethren, that they goe into Galile, and there ſhal they ſee me°. • Mat. 28, 10

If then the women ſo wepte, and in weeping perſeuered, that ſought the liuing amongeſt the dead, and by faith touched thee how ſhoulde the ſoule bewaile, and in beewailing continue, which in heart beleeueth, and with mouth confeſſeth, howe thou her Sauior doſt rule in heauen, and gouerne euerie where! howe ſhoulde that ſoule weepe and lament, which with hir hart loueth,

loueth, and with al hir whole de ſire longeth for thee!

O thou onlie refuge, and hope of the diſtreſſed, to whome no man ſueth, without hope of mer cie, giue mee this grace for thine owne ſake, and thy holie name ſake, that as often as *I* thinke of thee, ſpeak of thee, write of thee read of thee, confer of thee, as often as I remember thee, ſerue thee, offer the ſacrifice of praiſe vnto thee, ſo often as I may ſhed aboundance of teares ſweetelie before thy face, that my teares may become my meat day and night[p].

[p] Pſal. 42, 3

Thou, ô king of glorie[q], and maiſter of all vertues[r], haſte taught vs both by word and example to weep and to mourne, ſaying; Bleſſed are they whiche mourne, for they ſhall be comforted[s]. Againe, thou diddeſt mourne for thy friend departed[t] and

[q] Pſal. 24, 7
[r] Mat. 23, 10
[s] Matth. 5, 5
[t] Ioh. 11, 33

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and weepe ouer Ieruſalem readie to come vnto deſolation[u].

[u] Luk.19,41

O good Ieſu, by thoſe moſte pretious teares of thine, and by al thy manifold mercies wherewithall thou haſte vouchſafed woonderfully to helpe vs miſerable ſinners, giue mee grace to bewaile my tranſgreſſions, the which my ſoule doth much lõg for and deſire, becauſe without thou giue it, *I* cannot gette the ſame but euen through the holie Ghoſt, which mollifieth the hearts of ſinners, and prouoketh them vnto the teares of repentance.

[x] Iame.1,17

Giue me grace to mourn for my ſinnes, as our forefathers did, whoſe footſteps I am bound to imitate; that *I* may bevvaile mine offenſes al my life long, as they haue mourned daie and night.

Euen for thine interceſion ſake,

ſake, and for al thy merits ſake, haue mercy vpon me thy miſerable and vnwoorthie ſeruant, and giue mee grace to bewaile my ſinnes.

Water thou my plants both from aboue, and from beneath, that my tears may be my meat day and night[y], and I through the fire of compunction may be made a fat burninge ſacrifice in thy ſight, and bee killed altogither vpon the altar of mine hart, and be taken as a fat burnt ſacrifice for a ſweet ſmelling ſauour in thy noſtrils.

[y] Pſal. 42, 3

O ſweet Lord, giue me a watering fountaine, and a cleere fountaine, wherein daily this defiled ſacrifice may be clenſed.

For although through the aſſiſtance of thy grace I haue offered my ſelfe wholie to thee; yet in many thinges for al that I do ſinne[z], by reaſon of my too too great

[z] Iames, 3, 2

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great weakenes.

Wherefore, O blessed and loving God, giue me grace especiallie of the great sweetnesse of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, and giue me power, that when *I* wil, I may bee satisfied of it.

Of thy mercie and goodnesse grant, that this inebriating and goodlie cuppe may quench my thirst, that my spirite may couet after thee, and my minde burne with thy loue, forgetting all vanitie and miserie.

Heare, ô my God, heare ô light of mine eies, heare my petition, and graunt that I may beg that thing, which thou maist grant.

Gratious and mercifull God, stop not thine eares against me, because of my sinnes, but of thy woonted goodnes grant me the ef-

effect of my petition and deſire Amen.

Chap. 36.

A very effectual praer to the ſtirring vppe of the mind vnto godlines being zealouſlie vttered.

O Lord Ieſus, ô pitti ful Ieſus, ô good Ieſus, who both haſte vouchſafed to ſuffer death for our ſins, and art riſen againe for our iuſtifications[a].

a Ro. 4, 25

I humbly beſeech thee: by thy glorious reſurrection, raiſe mee out of the ſepulchre of my ſins, and of al my vices, and giue me daielie a part in the firſt reſurrection[b], that trulie I may receiue a portion in the reſurrection at the laſt daie.

b Reu. 20, 6

O ſvveete, and moſte bleſſed Ieſus, thou haſte aſcended into heauen withe a glorious Triumph, and ſitteſt at the righte hand

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hand of the Father[c], O Almighty prince, drawe mee vpwarde vnto thee, that I may runne after thee[d], through the sauour of thine ointmentes, that I maye runne and tire not, thou drawing and conducting mee in my race; drawe the mouthe of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life[e], that according to my powet I may from thence take my drinke, whence I may liue for euermore, ô my god, my life[f].

[c] Rom. 8, 34

[d] Sal. songs 1, 2, 3

[e] Psa. 36, 9

[f] Iohn. 14, 6

For thine holie and blessed mouthe hath saide, If anie man thirst[g], let him come vnto mee, and drinke.

[g] Iohn, 7. 37

Now grant, ô fountain of life that the thirstie soule may drink of thee continuallie, that according to thine holy and true promise, out of my belly may flow

euen

[h] Iob. 7, 38 euen riuers of water of life[h].

O fountaine of life, repleniſh my ſoule with the riuer of thy pleaſure, make mine hea: t thoroughlie drunke with the ſober drunkennes of thy loue, ſo that I maye vtterlie forget whatſoeuer is vaine and earthlie, and euermore haue thee alone in my remembrance, as it is written, I remembred God, and mine hean was glad. Giue me thine holie ſpirite, ſignified by thoſe vvaters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeeche thee, giue mee grace with al my deſire, & with al my care, to go on toward that place, whither we beleeue thou aſcendedſt the fortith day after thy reſurrection[i], that onelie in the fleſhe I may be held in this wretched world, but in thought and deſire may bee with thee, that there mine heart may be[k], where

[i] Acts. 1, 3

[k] Mat. 6, 21

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where thou my desired, and incomparable, and much louelie treasure art.

For in the great deluge of this life, where we are tossed with raging stormes on al sides, and no good footing, and hie place can be found, where the Doue may somewhat rest her selfe[l], there is no where either sure peace, or secure quietnesse, but wars in all places, contention, and enymies: abroad fightings, within feares. [l] Gene. 8, 9

And forsomuch as one part of vs is heauenlie, and the other earthlie, the corruptible bodie is heauie vnto the soule[m]. [m] Wis. 9, 15

Therfore my mind, my friend and companion, being wearied comminge out of the waie is sicke, and lieth all too rent and torne of those vanities which it hath passed by: it is verie hungrie, and faine woulde drinke, but

but I haue nothing to ſet before it; becauſe I am in pouertie, and in beggerie.

But O Lord my God, who aboundeſt in all good things, and arte a liberall beſtower of the daintie of heauenlie ſafety, giue thou meate to the wearied, gather togither the diſpearſed, amend that which is torne.

[a] Iam. 1, 17

Loe, he ſtandeth at the doore, & knocketh; through the bowels of thy mercie, whereby thou the daie ſpringe from on highe hath viſited vs, I beſeech thee, open the hande of thy pittie to the diſtreſſed which knocketh; and graciouſlie commande that hee come in vnto thee, reſte in thee, and be refreſhed of thy liuelie and heauenlie bread, wherewithall being ſatiſfied & ſtrengthened, he may from this vale of teares mount aloft vnto celeſtiall things, and carried on highe

[b] Luk. 1, 78

by

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by the wing of holie desire, may flie vnto the kingdome of Heauen.

O Lord let my spirit take, let it take *I* beseech thee, winges to it selfe as an Eagle, that it may fly amaine and faint not: that it may ascende euen vnto the glory of thy house, and to the place where thine honour dwelleth [p], there at the table, where thine heauenlie Cityzens doe repast themselues, to bee refreshed of thy secretes in the places of thy greene pasture nigh the stil vvaters.

[p] Psal. 26, 8

O my God, let mine heart, mine hart, an huge sea svvelling with waues rest in thee.

Thou which rebukest the winde [q], and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euerie thinge which I haue may be calm and cleere,

[q] Mat. 8, 26 Mark 4, 39

cleere, that I may embrace thee mine onelie good, and beholde thee, the sweete lighte of mine eies, without anie blind darknes of trobleſome cogitations.

O lord, let my mind from the parching heat of wordelie cares flie vnder the ſhaddowe of thy winges, that being hidde in thy temperate coolenes, it may ioyfullie ſing and ſaie, I will laie me downe & alſo ſleepe in peace[r], Let my memorie ſleepe, O Lord my God[s], I praie thee let it ſleep from al euil; righteouſnes let it loue[t], but hate iniquitie.

[r] Pſa. 4, 8

[s] Pſalm. 7, 1

[t] Hebru. 1, 9

For indeede, in the middes of the darkenes and troubles of this life, what goodlier, & what ſweeter thing can there bee, than to couet after the ſweetnes of heauen, and to ſigh for eternal happineſſe; than to haue the minde there fixed, where it is moſt aſſured to haue true ioies.

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O moſt ſweete, moſt louely, and bleſſed *Ieſu*, when ſhal I beholde thee? when ſhall I come and appeare before thye preſence[u]? when ſhall *I* be ſatisfied with thine image[x]? when wilte thou bring my ſoule out of priſonne[y], that *I* may praiſe thy name, and be grieued no more? when ſhall *I* paſſe into that glorious and goodly houſe of thine[z] wheras the voice of ſinging and praiſe is in the tabernacles of the righteous?

u Pſal. 42. 1
x Pſal. 17. 15
y Pſa. 142. 7
z Pſal. 84. 1

Bleſſed are they which dwell in thine houſe O Lord, they wil euer praiſe thee[a]. Bleſſed, and bleſſed indeede are they, whom thou haſt choſen, and taken into that celeſtial inheritance.

a Pſa. 84. 4.

Behold Lord, thy ſaintes flouriſh before thee as the Lilie. Becauſe they are ſatisfied with the fatnes of thine houſe[b], and thou giueſt them drinke out of the riuer

b Pſal. 36. 8

uer of thy pleaſures. For vvith thee is the wel of life and in thy light they doe ſee light; ſo that they, to wit, the light inlightened of thee, God inlightening[c] doe now ſhine as the ſunne[d] in thy preſence.

[c] Iohn 1,9
[d] Mat,13,43

Oh how maruelous, how glorious, how amiable are thy Tabernacles, ô Lord of hoſts[e]! my ſinfull ſoule longeth to enter thereinto.

[e] Pſa, 84. 1

O Lord I haue loued the habitation of thine houſe[f], and the place where thine honor dwelleth.

[f] Pſal. 26, 8

One thinge haue I deſired of the Lord, and that *I* wil require, euen that I maye dwell in the houſe of the Lord al the daies of my life[g].

[g] Pſal. 27.4

As the Hart braieth for the riuers of vvater[h]: ſo panteth my ſoule after thee, O God.

[h] Pſal. 42. 1

When ſhall I come, and appeare

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peare before thy presence! when shal I see my God, whome my soule so thirsteth for!

When shall I see him in the land of the liuinge [i]! For in this land of the dieng he cannot bee seene with mortal eies [k].

What shal I wretch do, being fettered with the giues of this mortal flesh [l]? what shal I doe? while wee are in the body, wee are absent frō the Lord [m]. Heere wee haue no continuing citie [n], but we seeke one to come. And our freedome is in heauen [o].

Wo is mee, that I am a stranger so long; and that I dwell in the tentes of Kedar [p]. My soule hath too long dwelt in a strange place.

Oh that I had winges like a doue [q]; then woulde I flie away and rest! Nothing is so pleasant to me as to be with my God. It is good for mee to drawe neer e

i Psa. 27, 13
k Iohn 1, 18
l Wisd 9, 15
m 2 cor. 5, 6
n Heb. 13, 14
o 2 Cor. 5, 1
p Psal. 120, 5
q Psal. 55, 6

[r] Ps. 73 28 vnto God[r].

O Lord, grant while *I* liue in this mortall bodie, that I maye cleaue to thee, as it is written; He that is ioyned vnto the Lord

[s] 1 cor. 6. 17 is one spirit[s].

Giue me the winges of contemplation I beseeche thee, that endued therewithall *I* may flie aloft vnto thee.

And seeing euery sinister thing lieth downeward, hold thou my mind, that it fal not downe vnto the bottome of the darkesome vale; and that, by reason of the shade of earth cōming between it bee not separated from thee the true Sun of righteousnes, & bee hindered from beholdinge things on hie through the cloud of darknes.

For which cause I doe soare vpward vnto the ioyes of peace [t], and vnto the delectable, and

[t] Philip. 4. 7 pleasant state of light[u].

[u] Re. 21. 23

Holde

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Hold thou mine hart by thine hande; becauſe without thee it cannot be carried aloft. Thither I do haſten, whereas ſoueraigne peace raigneth, and euerlaſting quietnes doth ſhine[x]. x Reu.7.16

Holde and gouerne thou my ſpirit, & take it vnto thee according to thy wil, that thou being guide, it may aſcende into that region of plentie, where thou feedeſt Iſrael euerlaſtingly with the foode of trueth: that at the leaſte with ſwifte cogitation it may attaine vnto thee the ſoueraigne wiſedome, aboundinge aboue all, ſurpaſsing al, and gouerning al things.

But alaſſe manie thinges doe mutter againſt my ſoule flying vnto thee. Notwithſtanding, at thy commandement ô Lord, let them not ouerthwart mee. Yea let my verie ſoule bee ſilent, let her ouerpaſſe al thinges; mount

ouer al things that are created, and come vnto thee, fixing the eies of faith vpon thee alone the Creator of al things, for thee let her long, to thee let her couet, on thee let hir thinke; thee let her behold, bee thou in hir ſight, & euermore meditate ſhe in her heart of thee, the true and ſoueraigne goodneſſe[y], and the ioy abiding for euermore[z].

[y] Iam. 1, 17
[z] Mat. 25, 21

To conclude, though manie are the contemplations, wherewithal the godlie ſoule is marueloulſlie fed, and refreſhed: yet in none is ſhe ſo delighted, and reſteth as in thee, & when thou alone arte in her thoughte, and eies.

O Lord, how great is the goodnes which wonderfullie thou inſpireſt into the heartes of them, which loue thee! Howe maruellous is the ſweetnes of thy loue, which they enioy, who loue nothing,

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thing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happie are they, whoſe hope is onlie in thee, and whoſe onlie worke is praier.

Bleſſed is he who ſitteth ſolitarie and ſilent; and watcheth himſelfe daie and nighte continuallie, that placed as yet in this mortal body, he may haue ſome foretaſte of thy celeſtial ſvveetnes!

O Lord by thoſe health-bringing wounds, which on the cros thou ſufferedſt for our ſakes, frō which guſhed out that pretious bloud wherewith we be redeemed[a], vvounde, I beſeech thee, this my ſinfull ſoule, for vvhich alſo thou haſte vouchſafed to die[b]: wound her by the firy and mightie dart of thine abundant loue[c];

For the worde of God is liue lie[d], and mightie in operation,

[a] 1 Pet. 1, 18

[b] 1 Pet. 2, 24

[c] Ioh. 15, 12

[d] Heb. 4, 12

and ſharper than any two edged ſword.

O thou the elected dart, and the moſt piercing ſworde, who art of power able to pierce the hard buckler of mans hart: pricke thou mine hart with the dart of thy loue, that my ſoule may ſay to thee, *I* am wounded with thy loue; ſo that from that wounde of thy loue, teares abundantlie may iſſue daie and night[c].

*Pſa. 42, 3

Strike ô Lord, ſtrike, I beſeech thee, this mine hard mind, with the godlie and mightie Speare of thy loue, and with a ſtoute courage pierce thou euen the moſt ſecret parts of my ſoule, and therewithall fetch thou a ſtreame of water from out mine head, and out of mine eyes a true fountayne of teares flowing forth continually from an hartie affection, and deſire to behold thy beautie; that night and daie *I*

may

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may mourne in this preſent life, receauing no comfort, vntill in thy celeſtiall bride-chamber I be thought worthy to ſee my beloued and beautiful ſpouſe, euen my Lord and God, that beholding there thy glorious, wonderful and moſt beautiful countenance[f], full of all ſweetenes, I may with thoſe whom thou haſt elected[g], humbly adore thy maieſtie, and repleniſhed at the length with heauenly and vnſpeakeable ioye of euerlaſtinge mirth, may with louers & frends cry out ſaying.

[f] 1 Cor. 13.

[g] Ro. 8. 30.

Behold, I ſee now what I ſo deſired; I inioy now what I ſo hoped for; I haue that which I loued ſo. For I am now ioyned to him in heauen, whom in earth I loued with all my ſtrength, embraced with right good wil, and claue to frō my very hart: him I praiſe, him I bleſſe, and I wor-

ſhip him, who liueth and ruleth God for euermore, Amen.

Chap. 37.

A praier in the time of trouble.

HAue mercie on me, O Lord, haue mercie on me, O gratious God, haue mercie on me a moſt wretched ſinner offending hainouſlie, and ſuffering iuſtelie; ſinning dailie and feeling continuallie thy correction.

If I waigh the euil which dailie *I* haue committed, my puniſhmente is but ſmall; muche wickednes haue I done, & little correction doe I feele.

Righteous art thou O Lorde, and iuſte are thy iudgementes[a]. Thy iudgments are truth[b], they be righteous altogither. O Lord my GOD thou art righteous[c], neither

[a] Pſ.119,137
[b] Pſal.19,9
[c] Pſa.92,15

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neither is there any iniquitie in thee.

For neither vniustlie, nor cruelie dost thou afflict vs sinners [d], ô almighty and merciful Lord [e] who when we were not, didest mightilie make vs [f], and when through our sinnes wee were in the estate of damnation, hastest both mercifullie, and miraculouslie repared vs [g].

I knowe, and am assured, how that our life is not gouerned by all aduentures, but that it is disposed and ruled by thee [h] ô lord our God.

Whence it is that thou carest for al things [i], but chieflie for thy seruants [k], who haue put al their cõfidence in thine only mercie.

Wherefore I pray, and humblie beseech thee O Lord, deale not with mee according to my sinnes, whereby I haue deserued thy iuste displeasure, but accor-

[d] Dani. 9, 4
[e] Exo. 34, 6
[f] Iob. 10, 8
[g] Gala. 3, 13
[h] Pron. 16, 9
[i] Wis. 11, 13
[k] 1 Pet. 5, 7

ding to thy great mercy, which is more than all the sinnes euen of the whole world.

O God, who outwardlie dost afflict the bodie, grant inwardlie to my minde continuall patience, so that thy praise at no time depart out of my mouth.

Haue mercie on me, O Lord haue mercie on mee, and helpe me, according as thou knowest I haue neede, both in my bodie and minde, thou knowest all things[l], and canst do all thinges[m], whoe liuest euerlastinglie[n], Amen.

l Eccl. 23, 9
m Ge 35, 11,
n 1 Tim, 1, 17

Chap. 38.

A verie godlie praier vnto the Sonne.

O Lord Iesu Christ[a], sonne of the liuing God, whiche vpon the crosse with outstretched armes, drankest the cup

a 1. Tim. 1. 1
b Mar. 9 19

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cup of bitter paſsion for the redemption of all mankinde[c], vouchſafe to defende mee this daie.

[c] 1 Pet. 2, 24.

Behold, I a poore wretch vnto thee who art riche, I miſerable vnto thee who art mercifull, doe approch, ſuffer me not to depart emptie, and deſpiſed.

I begin hungerlie, let me not go from thee faſting; I come euen hunger ſtarued as it were, ô let mee not depart vnrefreſhed. And though before *I* eate, *I* do ſighe, yet graunt that after my ſighing I may eate.

Eſpeciallie before thy glorious magnificence, ô ſweet *I*eſu, I acknowledge to thee my ſins againſt my ſelfe[d].

[d] Pſal. 32, 5.

Behold I was borne in iniquitie[e], but thou diddeſt waſh and ſanctifie me[f], yet haue I defiled my ſelfe ſithence with greater ſinnes.

[e] Pſa. 51, 12.
[f] Eph. 5. 25.

For

For I was borne in neceſſarie ſinnes, but afterward I walowed in voluntarie wickednes.

But thou O Lord, not vnmind full of thy woonted mercie, tookedſt me from out of the houſe of my carnall father, and from the tabernacles of the wicked, and gauedſt me a minde to follow thee with the generation of them which ſeek thy face, which treade the right pathe, which abide among the lillies of a chaſt life, and ſit with thee in the parlor of greateſt pouertie.

Yet I, vngratefull for ſo many benefits, ſince mine entrance in to thy ſeruice, haue done manie an vnlawful fact, and committed many a foule ſinne; & where I ſhould haue repented mee of my ſinnes, I added ſinnes vnto ſinnes.

Theſe are the euilles, O Lord whereby *I* haue both diſhonored

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red thee and ſtayned my ſelfe, (whom thou dideſt create after thine own likenes[g]) with pride, vaine glorie, and ſuch other manifold ſinnes, wherebythe wretched ſoule is vexed, and afflicted, and rent aſunder and deſtroied.

[g] Gen. 1,26 Coloſ. 3,1

Behold, O Lord mine iniquities are gone ouer mine head[h], and as a weightie burthen, they are too heauie for mee, and doe not thou, whoſe propertie is too ſhewe mercie and to ſpare, laie vnder the right hand of thy maieſtie, I ſhal be inforced to ſinke euen to the very bottome.

[h] Pſal. 38, 4

O Lord my God attend, and conſider becauſe thou art holie, loe mine enemie inſulteth againſte mee, ſaying[i], God hath forſaken him, I will purſue and take him, for there is none to deliuer him.

[i] Pſalm. 71, 1

But Lord how long wilt thou

delay

delaie? Returne, deliuer my soule, saue mee for thy mercye sake[k].

k Psal. 6. 4.

Take mercy vpon thy sonne, whome thou broughtest foorth into this worlde, and respect not so mine euill which I haue done, that thou forget the good which thou hast made.

What father is there but would saue his sonne? or what sonne, whome the father, with the rod of mercy wil not correct?

Wherfore ô Father and Lorde, although I be a sinner, yet *I* can not but bee thy sonne, because thou hast both made mee[l], and renued me[m].

l Iob. 10, 8
m Colos. 3, 9

As *I* haue sinned amend me, but first deliuer me to thy sonne being reformed with ỹ scourge. Can a woman forget her child[n] notwithstanding, though shee should, yet thou father hast promised neuer to forget.

n Esa. 49. 15.

Be-

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Behold *I* cry, and thou heareſt me not; I am vexed with ſorow and yet find no comfort.

What ſhal I ſaie, or what ſhal I doe wretch that I am? I deſtitute of ſuch conſolation, am caſt from the ſight of thine eies.

Wo is me, from that felicitie into what miſerie am *I* fallen? whether did *I* bend my ſelfe, & to what paſſe am I come? where am I wretch, and where am I not? vnto whom did I aſpyre, & wherein do I now ſigh?

I ſought after good things, but behold vexation.

Lo, *I* now labor, and *Ieſus* is not with me.

Doubtles better were it for me not to be at al, than to be without Ieſus. Better is it not to liue, than to liue without life.

And now ô Lord Ieſus, where be thy former mercies *? wilte thou bee angry with mee for euer?

* Pſ. 89, 49

p Psal.85, 5 euer[p]?

Be pacified at the length I beseech thee, and haue mercy vpon me, neither hide awaie thy face from me [q], who for my redemption, diddest not turne thy face from such as reproued and spat vpon thee [r].

q Psa, 27. 6

r Mat. 27, 27

I confesse indeed, I haue sinned, and that my conscience deserueth damnation; I acknowledge also that no pennance can satisfie for my sinnes, but certain it is, that thy mercy is more than al my sinnes.

O most gratious Lord, write not thou bitter thinges againste mee [s], neither enter thou into iudgement with thy seruaunt [t], but according to the multitude of thy compassions, put awaie mine iniquities [u].

s Iob. 13, 29

t Psa. 143, 2

u Psal. 52, 1

Wo to me wretch, when the daie of iudgement shall come, and the bookes of each mannes con-

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conſcience bee opened[x], when it ſhall be ſaid of me, Behold the man and his workes.

[x] Reu. 20, 12

What ſhal I then do, O Lord my God, when the verie heauens ſhall reueale mine iniquitie, and the earth riſe vp againſt me? Surelie I ſhal be able to ſaie nothing, but hang downe mine head for verie griefe of hart, and ſtand trembling and confounded before thy preſence.

Alacke wretche, what may I ſaie? ſhall I crie vnto thee my Lord God, wherefore am I conſumed ſaieng naughte? but though I do ſpeake, yet will not my griefe haue end; and if I bee ſtil ſilente, I ſhall bee vexed inwardlie with moſt bitter ſorow.

O my ſoule, mourne thou like a virgine for the husband of her youth[y]; howle thou miſerable wretche, and weepe, becauſe thine husbande euen Chriſte[z] hath

[y] Ioel. 1, 8

[z] Eph. 5, 25

hath forſaken thee.

O wrath of the almighty, fall not thou vpon mee, for I cannot beare thee, becauſe there is not that ſtrength in mée, that I can endure thee.

But haue mercie on mé ô God that I deſpayre not; but in deſpaire let me hope againe.

And although I haue doone that which deſerueth damnation; yet haſt not thou forgone that whereby thou art woont to ſaue.

O Lorde, thou wilt not the death of ſinners, neyther doeſt thou reioyce in the deſtruction [a] of the dieng: but that the dead might liue thou dideſt [b]; and thy death hath killed the death of ſinners, and if they through thy death were againe brought vnto life ô Lord, grant, I beſeech thee, that I may not dy, now thou art aliue.

[a] Ezec. 18. 23

[b] Ro. 4. 25.

Send

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Sende downe from heauen [c], and ſaue me from the power of mine enemies, leſt they triumph ouer mee and ſay, We haue deuoured him. [c] Pſal. 57.3

O good Ieſu, who at any time can doubt of thy mercie, whoe euen when wee were thine enimies [d] didſt redeeme vs with thy pretious bloud, and reconcile vs to God! [d] Rom. 5.10

Loe, thus protected vnder the ſhadowe of thy mercie, *I* doe run vnto the throne of grace [e], requiring mercie, cryeng and knocking vntill thou take compaſſion vpon me. [e] Heb. 4.16.

For if thou calledſt vs vnto mercie, when wee asked none, how can wee miſſe of mercie, crauing the ſame!

O ſweet *I*eſu, thinke not vpon thy iuſtice againſt a ſinner; but remember thy goodneſſe toward thy creature. Thinke not vpon

vpon thy diſpleaſure againſte a tranſgreſſor; but remember thy mercie towarde the miſerable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in diſtreſſe, crieng vnto thee for mercy.

For what is Ieſus, but a ſauior [f]? Therefore O Ieſus, by thy ſelfe ariſe to helpe mee, and ſaie vnto my ſoule [g], I am thy ſaluation.

[f] Math. 1, 21

[g] Pſal. 35, 3

Muche doe I preſume of thy goodnes, O Lord, the rather becauſe thou thy ſelfe teacheſt vs to aske, to ſeeke, and to knocke [h]. And therefore admoniſhed thereby, I doe aske, ſeeke, and knocke.

[h] Math. 7, 7

But thou Lord, who commandeſt to aske, graunt I maye receiue; who counſelleſt to aske, giue grace to find; who teacheſt to knocke, open to the knocker, and ſtrengthen me a ſinner, ſaue

me

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mee a wretch, raiſe me that am deade, and vouchſafe to direct and gouerne al my ſenſes, cogitations & works after thy good pleaſure, that henceforth I may ſerue thee, liue to thee, and bee wholie thine.

I know Lord, I doe owe my ſelfe to thee, euen becauſe thou haſt made me; and for that thou haſt redeemed mee[i], and taken humane fleſh vpon thee for my ſake[k], I doe owe ſo much more beſide my ſelfe, as thou art greater than he for whom thou haſt giuen thy ſelfe.

i 1 Pet. 1, 18

k Mat. 1. 21

Lo I haue no more; neyther can I giue that which I haue too without thee: but accept thou mee, and drawe me vnto thee[l], that I may be thine by imitation and loue, as I am thine by condition and creation, whoe liueſt[m], and ruleſt[n], nowe and euermore, Amen.

l Iohn. 6, 44

m 1 Tim. 1. 17

n Pſa. 45, 6

Chap.

Chap. 39.

A godlie praier vnto the bleſsed Trinitie, meet oftentimes to be repeated.

O Lord, God almightie [a], three in perſons [b], yet but one god [c], who both art in all, and wert before all [d], and wilt bee in all thinges, a bleſſed God for euermore [e].

Now, and alwaies into thine hand I doe commend both my ſoule, my bodie, my ſight, hearing, taſting, ſmelling, and feeling, with al my cogitations, affections, actions, outwarde and inward thinges, my ſenſe, and vnderſtandinge, my memorie, my faith and beleefe, and perſeuerance, that thou mayſt keepe them day & night, euery houre, and moment.

a Exo. 6. 3.
b Mat. 3. 16
c Deut. 6. 4
d Ecc. 42. 21
e Reu. 4. 11.

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O ſacred Trinitie, heare my petition, and ſaue mee from all euil f, from offending, and from ſinning anie manner of vvaie; from all ſnares and purſutes of Satan, and of enimies viſible, & inuiſible.

f Mat. 6. 13

Expel far fro me the hautines of mind, and increaſe within me the ſorrow of hart; diminiſh my pride, and eſtabliſhe true humilitie within my breaſte; fetche teares from mine eies, mollifie mine hard and ſtonie heart; and ſaue Lord, both me and my ſoul from al traps of the enemie; and continue me in thy pleaſure.

Teach me to do thy will g, for thou art my God.

g Pſ. 143. 10

Giue me perfect ſenſe, and vnderſtanding, ô Lord, that I may be able to conceiue the deepenes of thy mercie.

Grant me grace to beg that at thine hands, which may both be ioy-

ioyefull for thee to heare, and be
hooueful for me to receiue.

Make mee vnfainedly to be-
waile my sinnes, and manifolde
offences.

Heare O my Lorde, and my
God[h]; heare, O lighte of mine
eies[i]; heare my petition; and
grant that what I requeſt, I may
obtaine.

[h] Psalm. 7, 1
[i] Iohn. 1, 9

If thou deſpiſe, I am vtterlie
vndone; if thou heare me I take
heart againe. If thou examinest
my righteouſnes, lo I ſtinke like
a dead carrion; but if in mercie
thou reſpect mee, thou raiſeſt
him that ſtinketh out of the
graue.

What thou hateſt in mee, re-
moue farre fro me, and ingraffe
the ſpirite of chaſtitie and of a
cleane life in my minde, that in
asking anie thing at thine hands
I may not offend thee in asking
the ſame.

Take

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Take from me whatsoeuer is hurtful to my soule, & giue what is behoueful.

O Lorde, giue mee a salue, to heale my grieuous wounds.

Indue me good Lord, with thy feare[k], with sorrowe of heart[l], with humilitie of minde[m], and with a pure conscience[n].

Giue me grace Lord, to keepe brotherlie concord euermore[o]; to remember my transgressions, not to meddle with the dealings of other men.

Pardon my soule, pardon my sinnes, my wickednes pardon; ô pardon mine offences[p].

Visite me that am weake, cure me that am sicke; heale me that doth languish, & raise me which am dead.

O Lord, giue me both an hart to dread thee, a minde to loue thee, sense to knowe thee, eares to heare thee, eies to see thee.

k Psal. 2, 11
l Psal, 51, 17
m Ece, 23, 4
n Psal. 24, 4
o Ro, 12, 10,
p psal, 51, 1

Haue mercie on me, O God haue mercie on me; looke vpon mee from the holie ſeate of thy Maieſtie; and illuminate the darkenes of mine heart with the beame of thy brightnes.

Giue me wiſdome, O Lorde to diſcerne betweene good and euil; and grant mee a watchfull vnderſtanding.

Forgiue al my ſinnes I beſeech thee; and in the time of neceſſitie and troble q, be thou good & gratious to me, *I* onelie beſeech thee. After thy woonted mercie & moſt louing kindnes ô Lord, I beſeech thee, vouchſafe to giue me ỳ life which euer ſhal indure

q Pſa. 37, 36

O Lord Ieſus Chriſt, giue both to thy miniſters vnitie of mind; and to magiſtrates iudging vprightlie, peace and tranquilitie.

Furthermore O Lord, my requeſt is for the whole catholike and holie Church, for men and wo-

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women; for religious and for secular men; for all Christian gouernors, & people beleeuing in thy name, which labor for thine holie loue, that they may haue grace to continue in wel doing.

O Lord eternall king, giue to virgins, chastitie; to the vnmaried continencie: to the wedded puritie; to repenters mercy; to widowes and orphanes, comfort; to the poore protection; to trauellers a safe returne, to mourners consolation: to seafaringe men a ioyful hauen: to the good zeale to persist: to the well inclined a minde to proue better: to the wicked and sinfull, as to me wretch, grace with speed to repent.

O sweet Lord, and most merciful Iesu Christe, Sonne of the liuing GOD[r], redeemer of the world[f], I acknowledge that among al; and aboue all sinners I

[r] Ma. 16, 16
[f] Titu, 2. 14, Colos, 1, 14.

am wretched; but thou most gr[a]tious and hie Father, who takest mercy vpon all, canst not suffer me to be vtterlie destitute of thy mercie.

[t] 1,Ti, 16.5 Reu,19, 16

O thou, Lord, King of kings[t], who grantest truce of life, stir in me a mind alwaie, and aboue al thinges to seeke, to desire, to loue, to feare thee, and to do thy will, whoe art euerie where all whole[u], a Trinitie, and but one God[x].

[u] Iob,22,6. Eccl,23,18, [x] Mal,2,10,

Especiallie, ô Lorde holie Father, whoe art blessed and glorious for euermore, I beseech thee in most humble sort, vouschsafe to goueirne & keepe them from destruction, whoe eyther doe make mention of mee in theyr prayers; or haue commended themselues to mine vnwoorthie supplication, or haue don good whether it bee vnto my bodie with tẽporall benefits, or tomy soule

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soule with profitable instructions, or be linked vnto me either in kinred, frendship, or good wil

Furthermore, both for al Christians which are aliue, *I* praie thee, stand thou at their elbowe to assist them; and for such also as are deade, and euerlastinglie doe rest from their labours[y], I yeeld thee immortal praise. [y] Reu, 14, 13

Finallie, this one thing more, grant me ô Lord, I do earnestly beseech thee, who art Alpha & Omega[z], that when the vttermoste daie, and ende of my life shal come, thou wilt be a merciful iudge to me against that malicious accuser[a] the diuell; and that thou wilt continuallie protect me against the snares of the olde serpent[b]; and finally conduct me into the societie of Angels, and of al saints in thy holie paradise, who art blessed nowe, and euermore Amen. [z] Reuel, 1, 8 [a] Reu, 12, 10 [b] Reu, 12, 2

Chap 40.

A deuout praier in memorie of the passion of Christ.

O Lorde *Iesu* Christ, my redemption [a], my mercie, and my saluation [b], I doe praise thee, & yeeld thee thanks although farre vnanswereable, I confes, to thy benefits, although not zealous enough, although verie leane from the desired fatnes of thy sweete affection: yet such as it hath, not as *I* know it oweth, and as it is able, my soule paieth vnto thee.

[a] 1 Cor. 1. 14.

[b] Mat. 1. 21.

O thou hope of mine hart, & strength of my soule, let thy deuine power fulfil, what my luke warme weakenes indeuoreth to bring to passe: O my life, and thou end of my thought.

And though I haue not hitherto deserued so greatlie to loue,

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as I am bounde, yet my desire is to loue euen as I ought to do.

O light of mine eies[c], thou beholdest mine heart, for my sighing is not hid from thee[d], and it is thy gifte[e], if I do minde anie thing that good is.

[c] Iohn, 1, 9,
[d] Psal. 38, 6
[e] Cor, 4, 17, Iames, 1, 17

If it be good which thou doest enspire, yea, because it is good ỹ I woulde loue thee, graunt that vvhich through thee I vvould.

Giue me grace so greatlie to loue thee, as thou commandest. Praise and thankes I do offer, O let not thy gift, which voluntarilie thou hast imparted vppon me, be vnfruitful to me.

Perfourme what thou hast begun, and giue the thinge which of thy goodnes preuenting me, vndeseruing the same, thou hast made me to desire.

Conuert ô gratious God my securitie into the burning loue of thy name.

For mercifull Father, hitherto tendeth this my prayer, this remembrance and meditation of thy benefites is, to the end that thy loue may be inflamed within my breſt.

Thy goodnes ô Lord hath created me[f], thy mercie hath clenſed me[g], and thy patience wallowing in other filthineſſe of ſinnes after my purification of baptiſme, hetherto hath tolerated, nouriſhed, and looked for my conuerſion[h].

[f] Gen,1,26, [g] 1,Co,6,11

O good Lord, thou lookeſt for mine amendement, and that I may repent, and leade an vpright life, my ſoule dooth looke for the inſpiration of thy grace.

[h] pet,3,8,

O my God[i], my Creatour[k], forbearer[l], and my nouriſher, after thee doe I thirſt, after thee doe I longe, after thee do I ſigh and couet.

[i] Pſal,7,1, [k] P,119,7.3 [l] Wiſ,11,20

And as a tender Orphane be-

reft

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reſt of the preſence of his louing Father, weeping and lamenting inceſſantlie, dooth embrace his ſweete countenance with al his hart, ſo I, not as I ſhould, but as I am able, am mindfull of thy paſsion, of thy blowes [m], of thy woundes, how thou wart killed for my ſake [n], how buried [o], and laide in the graue, finallie, how glorioulie thou dideſt ariſe and triumphantlie aſcend into heauen [p].

[m] Math. 27. verſe, 27
[n] Gala. 3. 13
[o] Lu. 23, 53

Theſe things I doe hold by an vndoubted faith, I hope for the onely comfort of thy returne [q], and from mine hart I deſire the glorious contemplation of thy countenance.

[p] Actes 1. 9.
[q] 1 Ma. 16, 27.

Woe is me, that I cannot ſee the Lord of Angels, who was humbled vnto y condition of men [r], y hee might exalt men vnto the dignitie of Angels, when God offended, would ſuffer deathe,

[r] Phil. 2. 5.

that sinful man might enioy life.

What shall I say? what shall I do? whither maye I goe? where shal I seeke? or when shal I find him? of whom shall I aske? who will tell my beloued how I languish for loue?

The ioy of mine hart decayeth, my laughter is turned into mourning, my flesh fayleth and mine hart also[t]. God is the strength of my hart, & my portion for euer[u]. My soule refuseth comforte[v] of any besides thee O my sweetenes. For whome haue I in heauen but thee[w]? & I haue dysired none in the earth but only thee.

Thee I would, thee I long for, thee doe I seeke, to thee hathe mine hart said, I haue sought after thy face, O Lorde I require turne not thy face from me, ô most mercifull louer of mankinde[x]; the poore committeth himselfe to thee, thou art the helper of the

[t] Psa. 73. 26

[u] Psa. 77.

[w] Psa. 73. 25

[x] Wisd. 11

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the fatherles[y].

O mine assured aduocate[z], haue mercie on mee a forsaken orphan, *I* am become a fatherles child, my soule is like a widowe. [z] Psa.10,14 [y] 1,Ioh,1,2

Looke vpon the teares of my misery and widowhood which I offer to thee, vntil thou returne. Oh my Lord, now, ah shew thy selfe to mee, and *I* shall be comforted. Let me behold thee, and I shall attain ỹ end of my desire. Reueale thy glorie, and my ioye shal be perfect.

My soule thirsteth for thee[a], my flesh longeth greatly after thee. [a] Psal.63.1.

My soule thirsteth for God[b], euen for the liuing Well, when shall I come and appeare before the presence of god? O my comforter, whom I so look for, when wilt thou come? [b] Psal.42.2.

Oh that I might see the ioye, that *I* so desire! Oh that *I* were satisfied with the presence of the glorie

[c] Pſal,17.15 glorie [c], for which I do hunger!
oh that once I were ſatisfied
[d] Pſal.36,8, with the fatnes of thine houſe [d],
whereunto I doe ſighe, and had
drunk out of ỹ riuer of thy plea-
ſures, which ſo much I thirſt for!

In the meane while, ô Lorde,
[e] Pſal.42.3. let teares be my meate daie and
night [e], vntil it be ſaid vnto me,
Behold thy God, vntil my ſoule
do heare, Behold thy ſpouſe.

In the mean while, *I* ſay, feed
mee with ſighings, refreſh mee
with my ſorrowes.

Happilie my redeemer will
[f] Hc,10,37. come ful ſoone, becauſe hee is
good, and will not linger [f], for
[g] Re,5.13 that he is merciful: to him
be glory now and for
euermore [g],
Amen.

The end of S. Auguſtine
his prayers.

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¶The Pſalter which S. *Auguſtine compoſed for the* vſe of his Mother; Engliſhed for a moſt general commoditie.

O LORD God almightie, & king of eternall glorye, whoe dooeſt acknowledge him to bee a bleſſed man[a] that abhorreth the waie of ſinners, and dooth meditate in thy Law day and night.

[a] Pſa. 1. 1.

Teach thou mee, a wretched ſinner, faithfullie to ſerue thee[b] with feare and trembling of the hart.

[b] Pſal. 2. 11

And ſeeing with all humility of heart, I do cal vnto thee[c] with my

[c] Pſal. 4. 3

c Psal, 3.4. my voyce, heare me[c], haue mer
cie vpon me, & so harken vnto
d Psal. 4, 1, my prayer[d], that neyther thou
for thy parte rebuke mee in thy
e Psal. 6, 1 wrath[e], nor that old enemie to
mankinde, lieng in wayt for his
part to deuoure my soule like a
f Psal. 7, 3, Lion[f], & teare it in peeces while
there is none to helpe.

But Lord, whose Name is ex-
g Psa. 8. 1. cellent in all the worlde[g], turne
h Psal. 9. 3 thou mine enimie backe[h], that
hee fall againe, and perish at thy
presence.

Let him not intrapt my soule[i]
i Psa. 10, 8, with his fierie snares; and suffer
k Psal, 11, 6, not brimstone[k], & stormy tem-
pests to torment me.

But for the oppression of the
needie[l], and for the sighinges of
l Psa. 12, 5. the poore, now thou doost arise,
behold and heare me[m], ô Lord
m Psal. 13, 3 my God, because thou art the
n Psa, 14, 6. counsel and trust of the poore[n].

Make mee to walke vpright-
lie,

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lie[o], and to worke righteousnes that thy fauorable kindnes may bee the portion of mine inheritance[p].

Keepe me as the apple of the eie[q]; hide mee vnder the shadowe of thy winges, because thou art my[r] strength, my rock, and my refuge.

Clense me fro my secret faults[s] and keepe thy seruant from presumptuous sinnes.

Send me helpe from thy Sanctuarie[t], and giue me my harts desire[u].

Saue me from the Lions mouth[x], and leade me in the pathes of riohteousnesse[y], that I maye ascend into thy mountayne[z], and stand in thine holie place, hauing innocent hands, and a pure hart.

Remember not the sinnes of my youth[a], nor my rebellious.

Gather not my soule with the sinners

o Psal. 15, 1.
p Psal. 16, 5.
q Psal. 17, 8
r Psal 18, 1.
s Psal. 19. 12
t psa, 20. 2.
u Psal. 21, 2.
x Psal, 22. 21
y Psal. 23. 3
z Psal, 24. 3
a Plal. 25, 7.

ſinners[b]; neither giue miee vnto
[b] Pſal. 26 9
the luſt of mine aduerſaries[c].
[c] Pſa. 27.12
But ſo fauorably harken thou
vnto the voice of my petitions[d]
[d] Pſal. 2.8.2
that calling vpon the glorie of
thine holie Name[e], thou doo
[e] Pſal. 29.2
heare me[f], and haue mercie vp-
[f] Pſal. 30.10
on me.

And ſo truſting in thee, let me
neuer be confounded[g], but for-
[g] Pſa. 31.1.
giue the puniſhmente of my
[h] Pſal. 32.5.
ſinne[h].

Let thy mercy, ô Lord, be vp
[i] Pſa. 33.22.
pon me, as I truſt in thee[i]: and
deliuering me out of al my feare
[k] Pſal 34 4.
[k], ſay vnto my ſoule[l], I am thy
[l] Pſal. 35.3.
ſaluation.

And becauſe I truſt vnder the
[m] Pſal. 36.7
ſhadowe of thy winges[m], giue
[n] Pſal. 37 4
me mine harts deſire[n]; and haſt
[o] Pſal. 38.22
thee to helpe me[o], O my Lord,
[p] Pſal. 39.4
my ſaluation.

Lord, let me know mine end[p],
and the meaſure of my dayes,
what it is; let mee know howe

long

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long I haue to liue.

Incline vnto me[q], and heare my cry. Bring me out of the lake of miserie, out of the mirie claie, and set my feet vpon the rocke and order my goings.

Deliuer mee in the time of trouble[r], that I may go into thy glorious house[f], for thou art the God of my strength[t].

Let not my steps go out of thy pathes[u], that I may loue righteousnes, and hate iniquitie[x].

Be thou mine hope & strength[y], for thou art a great King ouer al the earth[z].

Thou which art a God for euer[a], deliuer my soule out of the power of Hel[b], for it hath receiued me.

And when thou shalt appeare to iudge vs[c], haue mercie vpon me[d] according to the multitude of thy mercies, & take not thine holy spirit fro me.

q Psal, 40, 1

r Psal, 41, 1.

f Psal. 42, 4.

t Psal, 43, 1.

u Psa, 44, 18

x Psal, 45, 7.

y Psal, 46, 1.

z Psal, 47, 2.

a Psa 48. 14

b Psa. 49, 15

c Psal, 50, 1

d Psal. 51, 1

O most gratious God, in that houre hide thy face fro my sins, and put awaie all mine iniquities.

Create in me a cleane hart, ô God, renue a right spirit within me. That *I* may appeare like a greene Oliue tree, in the house of my God [e], and there with Iacob reioice [f], and euerlastinglie be glad with *Israel*.

Saue me, ô God, by thy name [g], and by thy power iudge me.

Hide not thy selfe fro my supplication [h], but be merciful vnto me [i].

Send thou from heauen [k], and saue mee from the reproofe of them that would swallowe mee vp.

Breake their teeth, ô God, in their mouthes [l], breake ý iawes of the yoong Lions O Lord.

Thou art my defence, and my merciful God [m].

e Psal. 52. 8.
f Psal. 53. 6.
g Ps. 54. 1.
h Psa. 55. 1
i Psal. 56. 1
k Psal. 57. 3.
l Psal. 58. 6
m Psa. 59. 17

Helpe

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Helpe mee with thy righte hand[n], and vnder the couering of thy winges let me be protected[o] when thou art to render to euerie manne according to his works[p].

[n] Psal, 60.5.

[o] Psal, 61, 4.

[p] psal, 62 12

While my soule thirsteth for thee[q], hide mee from the conspiracie of the wicked[r].

[q] Psal, 63, 1

[r] Psal, 64, 2

Sithe al flesh shall come vnto thee[s], put not backe thy mercy fro me[t].

[s] psal, 65, 2,

[t] Psa, 66, 20

Neither take from mee thine holy spitit, but cause thy face to shine vpon me[u].

[u] Psa, 67.1,

Send me a good passage, ô our God which sauest vs[x], that the deepe swallow me not vp[y], nor the pitte shut hir mouth vppon me.

[x] psa, 68, 20

[y] Psa 69, 15

Be thou mine helper, and my deliuerer[z]; O Lorde, make no tarrying.

[z] Psal, 70, 5,

Sith in thee, ô Lord, *I* do trust let me neuer bee confounded[a], when

[a] Psa 71, 1.

when thou shalt iudge thy peo-
[b] Psal,72 2. ple[b].

Loe, they which withdrawe themselues from thee, shall pe-
[c] Psa.73,27 rish[c], oh let not mee oppressed returne ashamed[d].

Because thou art a righteous
[d] Psa,74.21
[e] Psal,75,7 iudge[e], thou makest lowe, and thou exaltest, and whoe shall stand in thy sight when thou art
[f] Plal.76,7. angrie[f].

Thou art the God that doest
[g] Psa,77,14 wonders[g].

As thou nourishedst thy people with bread in the wilderne
[h] Psa,78,20 s[h], & didst not turne them from their lust: so let thy grace refresh me an hungry soule, make hast, and let thy tender mercies preuent me[i].

[i] Psa,79,8
[k] Psal,80,5 And thou my defender, giue mee the breade of teares[k], and the bitternes of a troubldd mind inthe time of tribulation; and grant withall, that from the ho-

nie

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nie out of the rocke[l], I may taſt the ſweetnes of inwarde conſolation. [l] Pſ.1,81,116.

O God, who iudgeſt betweene the innocent and the ſinners[m], who alone art the moſt high ouer all the earth[n], haue mercy vppon me, and giue grace and glorie[o], whoe haſt ordayned a lawe. [m] Pſal,8,1. [n] Pſa.83,18 [o] pſal,84,11

Forgiue the iniquitie[p], of my hart, couer al my ſinnes, & ſaue thou thy ſeruant, that truſteth in thee[q]. [p] Pſal.85,2, [q] pſal,86,2

O God who laieſt the founda tions of thy Church vppon the holy mountains[r], encline thine eare vnto my crie[s]. [r] Pſal 87,1, [s] pſal,88,2,

Let thine hand therefore eſtabliſh me[t], and turne me not vnto deſtruction[u], but deliuer me from the ſnare of the hunter[x], from the peſtilence, and from the plague that deſtroyeth at noone daie: that being planted [t] pſa,89,21 [u] Pſal.90,3 [x] Pſal,91,3.

in

y Pſal,91.13 in thine houſe[y], I may floriſhe
12 like a Palme tree, and grow like
a Cedar in Libanon, bringing
out fruite euen in mine old age.
Be thou my refuge, ô my God,
z Pſa,94,22 the rocke of mine hope [z], for
thou Lord, art a great God, and
a Pſal,95.3 a great king aboue all gods[a].

When thou wilte iudge the
world with righteouſneſſe, and
b Pſa.96,13 thy people in truth[b], I ſhall en-
c Pſal,97.11 ioye light with the righteous[c],
and ioye with the vprighte in
hart.

Let thy right hand[d], & thine
holie arme preſerue me.
d Pſal.98,1 Thou which ſitteſt vpon the
e Pſa.99.1, Cherubins[e], make me to come
before thy preſence with ioyful-
f Pſ.1600,2 nes[f], that I may walke in the vp
rightnes of mine hart in the mid
g Pſa.101.2, deſt of mine houſe[g].

Let a froward heart depart fro
mee; but cauſe mine eyes to bee
turned vnto thy faithfull, that I
may

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may sit with them walking in a perfect waie, when through thy iudgement thou shalt cut off all the workers of wickednes from thy cittie.

O Lord heare my praier[h] and let my crie come vnto thee.

Hide not thy face from me, in the time of trouble incline thine eares vnto me.

Pardon al my sinnes[i], and redeeme my soule from destruction.

Satisfie my longing with good things, thou which lookest vpon the earth, and it trembleth[k], and broughtest foorthe thy people with ioie, and thy chosen with gladnes[l].

Make mee to keepe iudgement, and to worke righteousnes at al times[m].

Bring me out of darkenes, and out of the shadowe of death[n], that with a prepared hart I may

h Psa.102.1

i Psal.103.3

k Ps.104.32

l Ps.105.43

m Ps.106.3.

n Ps.107.14

sing

o Pſal.108,1 ſing and giue praiſe[o].

Saue me, ô Lord, according to
p Pſ.109,26 thy mercie[p], that in the glorye
of ſaintes[q], in the aſſembly and
q Pſa.110,3
r Pſal.111,1 congregation of the iuſte[r], my
righteouſnes may endure for e-
uer; and mine horne be exalted
f Pſal.112.9 with glorie[f], that while thou rai-
ſeſt the needie out of the duſte,
and lifteſt vppe the poore out of
t Pſal.113,7 the dung[t], I may bleſſe thee, O
Lord, from henceforth, and for
u Pſa.115,18 euer[u], then ſhall *I* walke before
the Lorde in the lande of the li-
x Pſal.116.9 uing[x].

Breake thou my bondes; and
confirme thy mercie towardes
y Pſal.117,2 me[y]. When I call vpon thee in
z Pſal,118,5 my trouble, ô Lord heare me[z],
and ſet me at large.

a Pſa.1,9,33 Teach me ô Lord, the way of
thy ſtatutes[a], that I may liue &
keepe it vnto the end.

Giue me vnderſtanding both
to ſearch thy Lawe, and to ob-

ſerue

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serue it also with myne whole hart.

I haue gone astray like a lost sheepe, O seeke thy seruant, & deliuer my soule[b]. [b] Psal.119,2

Preserue my going out, and my comming in[c], that my feete may stand in the courts of *Ie*rusalem[d]. [c] Psa.121,8 [d] Psa.122,2

I lift vp mine eies vnto thee, that dwellest in the heauens[e]. [e] Psal.123,1

Deliuer my soule out of the snare of the fowlers[f], least *I* put forth mine hands vnto wickednes[g]. [f] Psal.124,7 [g] Psa.125,3

Fil my mouth with laughter, and my tongue with ioy[h]; repleniſh my longing with good things, and bleſſe me out of Zion[i] that I may see the wealth of *Ie*rusalem, hauinge escaped the cords of wickednes[k]. [h] Psal.126,2 [i] Psal.128,5 [k] Psal.129,4

Let thine eares attend vnto the voice of my prayers[l] ô Lord. [l] Psal.130,2

Let not mine hart be hautie,

m Pſal,131,1 nor mine eies lofty[m]; but giue me grace to thinke humbly, vntill *I* finde a place for the Lord, an habitation for the mightye God of Iacob[n].

n pſal,132,5 There the Lord hath appointed the bleſsing, and life for e-

o Pſa,133,3 uer[o]. There will I lift vp mine handes to the Sanctuarie, and

p Pſal.134,2 q Pſa.135.14 praiſe thee[p], whoe iudgeſt thy people[q], & art pacified toward thy ſeruants.

r Pſal,136,2 f Pſal.137,1 O God of Gods[r], and Lorde of Lords, nowe weeping[f], and worſhipping toward thine ho-

t Pſal,138,2 u Pſa,139.23 ly temple[t], try mee, and knowe mee[u], marke and conſider my pathes, and lead me in thy way for euer.

Deliuer mee, ô lord, from the

x Pſal.140,1 euill man[x], & preſerue me from the cruell man.

Let my praier be directed in thy ſight as incenſe[y].

y Pſal.141,2 Bring my ſoule out of priſon that

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that I may praise thy name[z]. [z] Psal.142,7

Heare my praier, O Lord, in thy righteousnesse[a]: and enter not into iudgment with thy seruant. [a] Psal.143,1

Heare me speedilie O Lorde, least my spirit faile me; for thou God art my refuge, and my deliuerer[b]. [b] Psal.144,1

And forsomuche as thou art great, and moste worthy to bee praised[c], and thy greatnesse is incomprehensible; raise vp the crooked[d], loose the shackled, and giue sighte to the blinde, thou which doest build vp Ieru salem[e]. [c] Psal.145,3 [d] Psal.146,8 [e] Psal.147,1

And when thou hast made the bars of thy gates strong, let me be coupled to thy children with in.

As the Angels, and al the powers in the kingdom of heauen do praise thee[f], there let me triumphing gloriouslie in the congrega- [f] Psal.148,1

g Pſal.149,1
h Pſa.150,5

gregation of the ſaintes g, with the ſounding Cymballes h of my lips, praiſe and magnifie thy Name, the which is holie, and glorious, and raigneth now and euerlaſtinglie, Amen.

Luke.2.verſe 14.
Glory to God on high.

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This booke conteineth ſpecial { 1 Confeſſions, 2 Thankeſgiuings, 3 Praiers. } And therefore Vſe, if thou woul deſt

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- for al his benefits in general. cha. 26, pag. 106, ch, 27. pag, 112, ch, 32. pag 136.
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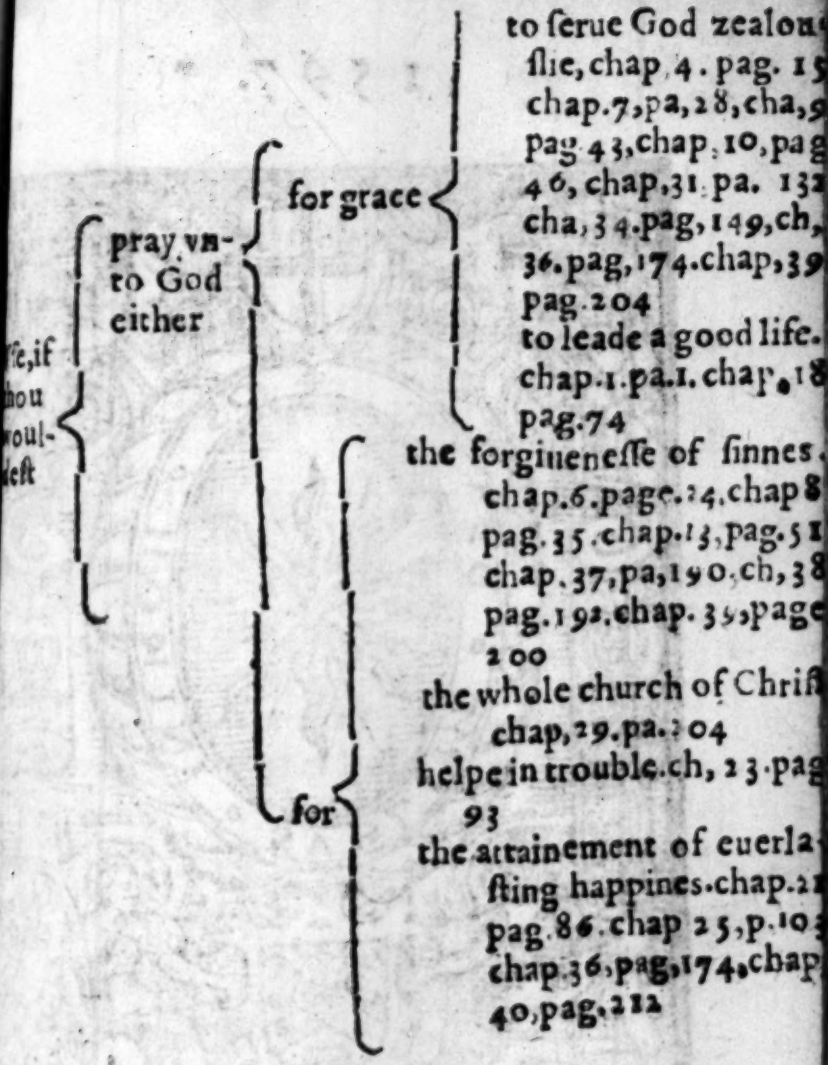
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S. AVGVSTINES MANVEL.

Conteining ſpeciall, *and picked meditations*, and godlie prayers.

Drawen out of the word of God, and writings of the holie Fa*thers, for the exerciſe of* the ſoule.

Corrected, tranſlated, and adorned *by*

THOMAS ROGERS.

1 Theſ. 5. 17.
Praie Continuallie.

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